

2439  
K

*A Spirituall Poseaye*

contayning most godly and fruit-  
full consolations and prayers,  
to be vsed of all men in the  
time of sickenesse  
and mortalitie  
as at all times else.

Gathered out of the sacred Scrip-  
tures. By N. Nichols  
Minister.



*Imprinted at London*

in Pavvles Churchyarde,  
by VV. VVilliamson: for  
Iohn Harrison.

*Anno. 1573.*

¶ To the righte worshipfull

M. Richard VVarren Esquier, Nicholas Nichols Minister, vvisheth all health, vvealth and prosperitie in the Lorde.



I GHT VVORSHIPFULL and my deare friende it is a thing accustomed and verye cōmendable, whē a man publisheth any worke to giue and cōmit the defence thereof to some man of worship or honor being his dearest friēd, as a token and arguement of their hartye good will towards them: and of their good opinion of them, I haue for my part written a litle phamflet herein suing not worth the Dedication therof to any: But yet folowing the commendable custome I am perswaded to Dedicate thie same to some special friend of mine. And among all I finde not anye better worthy of the same then you, whose parents haue so wel deserued of me, that if it might stande vvith Gods vvil, I vvēre bōūd not onely continually to praye for them, but also euen to scrape them out of the ground againe, such loue and good will haue they deserued of mee. VVhose notable vertues I am neuer able to describe, nor to giue them



*The Epistle Dedicatorie.*

Full them their due cōmendacion. For this was a  
ho- noble vertue in that worshipful & aūcient  
v L L knight Sir Raulfe V Varen your father, that  
is a he was a continuall seruer of God, merciful  
erye towardes the poore, pityefull towardes his  
pu- tenants, this was a note of great wisdome  
giue and equitie in him, that hee vvas thoughte  
man worthy to be chosen twise Mayor of this ci-  
tiēd, tie of London, this was a signe of great li-  
rtye beralitie in him, that hee was all his tyme a  
good most bountifull house keper, he died and  
tten vvas buried in a good olde age, vvhich vvas  
the a great blessing of God, and a signe of Gods  
ing fauour tovvardes him. nothing inferiour to  
ded these were the vertues of your deare mother  
end my good lady & mistris, vvhose losse I can  
nye not yet forget To auoide suspicion of flatte-  
nose rye, I knowve not vvhats to saye of you, but  
if it yet to speake the truth, you vvalke so right  
ōūd in the steppes of your vvorshipfull parents,  
but that it maye be saide, according to our olde  
and prouerbe, you are so like them, that you  
hey maye be called their ovvne childe. So that I  
ver- thinke I haue founde a most fit patrone for  
giue my small vvorke: a man of vvorshippe, yet  
nem courteous, a young man, yet graue, and so-  
ber: a ritche gentleman, yet liberall, one that  
may vse sporting and pastime, but yet mar-  
uailously

*The Epistle Dedicatorie.*

uailouſſly addicted to ſtudie, theſe are noble vertues, the lettes conſidered, I ſpeake not to flatter you, but in truth to incourage you to procede in the ſame your weldoing. Omitting many vvords, I beſeeche you to accept my ſmall offer as a token of my dutie and good vvil tovvards you: VVhich thing if you do, it vvill maruailouſſye incourage mee. Thus leauing anye further to trouble you, I beſeeche God to ſende you, and good Miſtris VVarren your bedfellowe, long life, continual health, vvith the increaſe of all godlineſſe and vertues. From my houſe in Iremongerlane the xvi. of Oſtober. 1573.

Your vvorſhippes to commaunde  
Nicholas Nichols, per-  
ſon there.



## To the Christian Reader.



GOOD CHRISTIAN READER, vvhhen I considered the lacke of good counsellours in many places in the time of sickenesse (vvhich is a thing most needefull & comfortable for troubled mindes in that time) vvhich the lacke happeneth sometime in consideration that diuers and sondrie persons in some parish happen to be sicke at one time, and at one instāt reedy to depart the vworld By meanes, vvhether of the pastour of that flocke can not possibly doe his duetie to them all, but some of them muste needes vuant his counsell and presence: secondly there are many parishes in the countrie, vvhich are so farre distant from their parish Churche (nigh vnto the vvhich the pastor thereof for the most part maketh his abode) that many being takē vvith the fittes, & pāgues of death, sodainlye are taken avvaye before they can sende for him, or he come to them. Thirddlye this lacke happeneth for that diuers ministers are vnlearned, & not apte to comfort the sicke, being present, vvho are disperced abroad in diuers places of this Realme, some of them intruding. the selues vvithout lawfull admission according to the lawes of this Realme, some of them lawfully admitted in the time of necessitie, vvhhen

## To the Reader.

as there were but few fauourers of Religion,  
officers in the Church, vvhich thing is much to  
be lamēted, and the redresse committed to God.  
In consideratiō therfore of the premises, I haue  
of good zeale touwardes the sicke Christians,  
drawen out certaine brieve exhortations and  
prayers, vvhiche maye be vsed for their com-  
fort, euen of a child, vvhich can but reade. The  
vvhich I haue deuided into 4. seuerall parts, to  
be read at seuerall times, one orderly folloving  
an other till they be all reade, and then to be-  
gin againe, for the oftener they are reade, the  
more they are infixed in the minde of the sicke  
partie: in the first part after an inetrance made  
by exhortacion, certaine questions are to be de-  
maunded of the sicke, touching his faith, and  
vvwhether hee be in loue and charitie, for the  
first although euery Christian ought firmly to  
beleene euerye article of the creede, being the  
vvhole somme and effect of their saluacion, the  
vvhich vve should hope that euery true Chri-  
stian holdeth & beleueneth, yet it maye be that  
some one among maye (for I hope the number is  
not great) manye doubt of some one article or o-  
ther, some also maye truly beleene the said arti-  
cles, because they are holden & beleued general-  
lye of all Christians, and can shew no vvarrant  
for them nor any other reason: therfore I haue  
coted

## To the Reader.

coted scriptures by them selues, following the  
ende of the first part, to prooue euery article of  
the same vvhetherby the doubtful may be satisfied,  
and the others faith the better confirmed.

Secondly, because it is most requisite that all  
men should bein perfect loue and charitie at all  
times, but specially in the time of sickenes I haue  
therfore made but a brieft exhortacion therun-  
to in vvordes, but if the partie be not in perfect  
loue and charity, I haue to persvade him ther-  
vnto, coted certaine scriptures for that purpose  
nexte following the cotacions for the creede:  
vvhetherof any but of smal vvitt, may frame a most  
pithie exhortacion to mooue therto. Thirdly,  
I haue added a brieft exhortacion to suche as  
are of abilitie to make their vvill, and to dispose  
them selues & their goods in a most quiet state,  
vvhich exhortacion maye be omitted vvhetheras  
the partie is not of abilitie to make a vvill for  
lacke of goodes: further vvhetheras such as are of  
abilitie ought to be mooued to be liberall to the  
poore, I haue coted scriptures, vvhetherby euerye  
one according as god shal giue him reason, may  
frame an exhortacion to persvade therun-  
to: the other 3. partes consist onely of exhorta-  
cion, Psalmes, and prayers needefull to comfort  
the sicke vvith all: and last of all: for as much as  
the vvorde of God is the foode of the soule, vvhich  
che

## To the Reader.

che is necessarie to be ministred at all times, but specially in the time of sicknesse. And for that manye good and godlye Christians upon their death beddes are desirous to heare the vvoorde of God, and to haue a continuall reading thereof by them, vvhich some do reade verye unskilfully, by reading of stories vvhiche are small to purpose at that time, I haue therfore in the end of this booke noted out certaine chapters, vvhiche are most meete to be reade at such times, the somme and contents generallie of them all, I haue briefly set doune in one place. And thus hauing finished this vvorke, being but small, in volume, yet leading to great comfort: For looke howe manye articles of the creede there is, so many comfortable exhortatiōs may be made to the sicke, by the cotacions proouing the same, beside the cotacions touching Christian loue and charitie, and touching liberalitie towardes the poore: also by euery chapt. vvhich I haue noted to be read, many very comfortable exhortaciōs may be made by any but of smal skill: And thus I vvil ceasse to trouble thee vvith many vvords beseeching thee godly and charitably to iudge of my doing, and rather in charitie amende my fault, then maliciously to vtter the same. Fare vvell.

**The first parte of the visi-**  
tacion of the sicke.



**G**OOD christian Brother or  
Sister, cal to your remem-  
braunce, and vnderstande  
that the omnipotent & the  
almightie God, is the Lord  
and chiefe ruler ouer our life and death,  
and therefore whether it hath pleased his  
deuine maiestie to sende this sickenes vn-  
to you, to this ende as an apparatoz, to  
warne you to appcare before him, and so  
to leaue this sinfull and wretched life, or  
whether it be to chasten and correct you  
for any thing that you haue most specially  
offended him by, yet you must knowe and  
vnderstand that it is his fatherlye mercy  
towards you, and his moste louing cor-  
rection laide vpon you, so that yf you haue  
neuer so much offended his deuine maie-  
stie, yet yf you be hartelye sorre for the  
same, and with true and hartye repen-  
taunce grouded in faith lament the same,  
and aske his merce, he is most redie and  
willing to forgeue you, for so he hath pro-  
mised as the Prophet Dauid beareth wit-  
nesse. Call vppon me in the daye of thy  
trouble, & I wil heare thee: and thou ther-

Comfortable exhortacions  
bye shalte glorifie me. Take therefore  
patientlye and humblye this louing cor-  
rection of god, for god doth not punishe for  
hatred, but he correcteth of loue, thereby  
to make vs to knowe him and our selues  
the better, for the Apollle Paule saithe:  
VVhome the lorde loueth, he chasteneth,  
and scourgeth euery sonne that he recea-  
ueth. He vseth this argumēt to proue the  
same, euery natural father that loueth his  
childe, when he dothe amisse will chasten  
and correct him for it, least by suffering  
him therein, it growe to his greate hurt,  
and discomforte to his father, yea some-  
time men correct theyr childezen without  
desert, but God who is not onelye to vs  
a most louing and mercifull father, but al-  
so our creato, when he seeth vs go astray  
and wander like lost sheepe, and likely to  
fal into the danger of the raging wolfe the  
deuill, then and not vnderfuerdlye he doth  
most sharply rebuke and correct vs, there-  
by to driue vs home to our owne foulds a-  
gaine, and to auoide the daunger, that we  
maye wholye remaine in the true foulds,  
whereof our sauiour chyst is the head and  
chiefe shepheard. This should and ought  
to moue all good chystians patientlye and  
thank,



thankfully to receiue the correction of our  
heauely and most mercifull father, when  
soeuer in mercye he doth laye his louing  
hand vpon vs, yea it ought to be the grea-  
test ioy & comfort vnto christians, that by  
suffering they are made like vnto Christ  
their head and chiefe Captaine, who did  
suffer and sustaine for vs the most bitter  
cuppe of death on the crosse, for note and  
consider befoze Christ entered into euer-  
lasting glozy touching his manhood, he did  
suffer and sustaine most greuous & most  
bitter paines, and therefore as he passed  
to ioye by paine being the head, let not vs  
that are but his members, thinke to passe  
by ease, but the dore where through we  
musse passe to eternall life, is to dye  
with Christ, that we also may rise with  
christe, most assured we are to dye for the  
transgression of old Adam, and most assu-  
redly we shal rise againe by the obedience  
of our new Adam, which is Christ Iesus  
the Lorde, what death or when we shall  
dye, we knowe not, therefore it behoueth  
vs to be alwayes ready, and to wayte for  
his coming. Some men dye in their beds  
as dyd Abraham & was buried in a good  
olde age, some die by violence as did Abel

B. ij.

whom

Comfortable exhortacions

Whom his brother Cain slew: some die a moste speciall and singuler death as byd Enoch, as appeareth in 5 v. of Gene. where it is sayde, That he walked with God, and was no more seene, for God tooke him away, So that by one meanes or other wee are sure to ende this life, which is so full of wretchednes & iniquity, & as we are sure to die, so wee shall rise againe: therfore bee of godd courage & feare not death which can not be auoyded, but laye holde by faith on eternal life, which is promised. Being the of this bolde courage in Christ, I exhorthe you to remember your promise made to God in your baptism, examine your self and your owne state towarde God and man, repente and amende your former sinnes, and then you shal finde mercy and consolacion with God by Christ, and shall not be ouerthrowen in iudgement.

Nowe good brother or sister, to the ende that all suche as are present, or that shall heare of this your presente state, maye bee the better certified that you bee the childe and electe of God, I will in their presents demaund of you certen questiōs touching your beliefe and other things, to the which I exhorthe you in Gods name truly to answer

for the sicke.

3

swere and to vtter your whole conscience therein without dissimulacion, to the ende that if you wauer or doubt in anye article of your faith, or bee out of charitie, you may haue safe remedie by cōsorte of the Scriptures. First therefore, Do you belecue in God the father almightie, maker of heauen and earth, and in Iesus Christ his onely sonne our Lorde, which was conceived by the holy ghost, borne of the Virgin Mary, Suffred vnder Pōcius Pilate, was crucified dead & buried, he descended into hel & rose againe the third day from the dead, that he ascended into heauē, & sitteth at the right hand of God the father almighty, and from thence shal come againe to iudge the quicke and the dead, and do you belecue in the holy ghost, the holy catholike Church, the cōmunion of sainctes, the remission of sinnes, the resurrectiō of the flesh, & cuerlasting life after death? Do you steadfastly beleue all the foresayde articles frō the bottom of your hart, or is there any one of the that you doubt of, & not fullye resolved by Gods worde to beleue the same or no?

Furthermoze god. B. or. S. the worde of God commaundeth all men to bee in perfect loue & charity with al men, & to foze

And if he an  
swere that  
he doth sted  
fastli beleue

B. iij.

gine

Then nothing is to be saide but to praise god for the same, & if he say hee is doubtfull of any article, then to confirm the same resort to the cotaciōs in the ende of this first parte prouing the same.

And if he protest that he be in charitie, then nothing is to be added, but to pray for the continuance thereof. If he confesse he be out of charitie, you shall find cotaciōs of scriptures in the ende of this second part, vwhereby he may be moued to be in loue & charitie vvith all men.

### Comfortable exhortaciōs

gine euery our enemies, and therfore considering that god hath layd his louing hand vpon you, by sickenesse, which is cōmonly the sozerunner of death, and the apparatoz to warne all men to appeare before the Maiestie of God, before whom no vncharitable person can stande, therfore I trust considering you attend Gods call, & know not the suddenesse of your departing, you are fully perswaded to loue & forgieue the whole worlde, and to be in perfect charitie with all men, if you be not so, you shall doo very godly to vtter it, and if you can not be perswaded in your selfe so to doo, yet that you maye heare what Gods worde requirereth you to doo, and thereby to be perswaded.

Also considering good B. 02. S. that God hath appoind ed that all men shal die once, and then cometh the iudgement, whiche appointment no mortall man is able to resist, therfore wee ought to obey his will, and most willingly to go when we be called, therfore I trust you being thus perswaded, will not maruayle nor be astoined although I say to you as the Prophet Esay sayde to king Ezechias, Set thy house in an order, for thou must dye and not liue, for it

for the sicke.

4

is written and decreed, that all men must die once. This good counsel of the Prophet moueth you also to followe the same, as first spiritually to settle your conscience in the faith & feare of God, to perswade your selfe to passe towarde God, to weepe and lament your sinnes as this good king did, crauing his mercye and asking him forgiveness, and in so doing it maye bee that God will adde moze time to your dayes as hee did to Ezechias dayes, and if hee do not, yet assure your self that by Christ you shalbe partaker of a better life, whiche neuer shall end. This being done, you ought no to forgette your state towarde the worlde, to set your house and familie in god and quiet order by your last will and testament, or otherwise, the whiche thing whether you haue yet done or no I know not, if it be not done, I exhort you so to do forthwith, for you know neither the houre nor time of your departing. Manye as the course of nature teacheth, are taken away suddaynlye, so that they haue no tyme to set thinges in order, whiche maye admonish such as haue time, not to lose the oportunitie, and as often times it chaunceth that for lacke of a testamente or other good or

B. iiii.

der

### Comfortable exhortacions

der set by the party deceased, there ariseth contencions and quarelles about the dead mans goodes, & some time he inioueth his goodes by the law that least hath deserued them, and to whō hee thought to haue giuen nothing at all. So on the contrarie part, wheras there is a wil made, or some good order taken by the partie deceased, there all thinges remayne in peace, and euery one cōtenteth him selfe with his legacie, & so all contencions by the meanes therof taken away: But now to the ende that you maye perfectly vnderstand what it is to make a wil agreeable to Gods wil, & to set your house in an order, you must consider that to set your house in an order, is as much to say, as to giue to euery man and woman their dutie truely and faithfully without hipocrisie or deceyte, after that to see your wife and children prouided for, so farre as your goods will extēde, if it appeare that you haue enough to leaue the with an ouerplus, you may thercof giue to your friendes & kinsfolkes tokens of your good will towarde them, and according to your abilitie to remember the poore: last of all you must then forget the worlde, & all the vanities therein, and still haue God before

for the sicke.

5

foze your eyes, & his great mercy in your remembzaunce, by fulfilling whose will & commaundementes by faith in Christ, although you die to the world, yet you shall liue to God warde for euer, and therfoze comfort your self in God by Iesus Christ, who although he do now call you hence, you are most appy and blessed, for he will rayse you vp again to immortality, where you shall rayne with Christe for euer in eternall happynesse and felicitie, to whom with the father & the holye ghost be all honoꝛ and gloꝛy for euer. Amen.

¶ If the sicke personne be of abilitie, he or she is to bee exhorted to bee mindefull of the poore, and to exhorde therevnto, resorte to the cotacions of Scriptures in the ende of this first part, coted for that purpose.

**I** Decline thine care O Lorde and heare mee: for I am poore and needye. Psal. 86.

Preferue thou my soule for I am merciful: my God saue thou thy seruaunt which trusteth in thee.

Be mercifull vnto mee O Lorde: for I crie vpon thee continually.

Reioyce the soule of thy seruaunt, for vnto thee O Lord do I lift vp my soule.

For thou Lorde art good and mercifull:  
and

Comfortable exhortacions  
and of great kindnesse vnto all them that  
call vpon thee.

Giue eare Lord vnto my prayer : and  
harken to the voice of my supplication.

In the daye of my trouble I will call  
vpon thee : for thou hearest mee.

Among the Gods there is none like vn-  
to thee O Lord: and there is none that can  
do like thy workes.

All Nations whom thou haste made  
shall come and worshippe before thee O  
Lord: and shall glozifie thy name.

For thou art great and doest wondrous  
thinges : thou art God alone.

Teache mee thy wayes O God , and I  
will walke in thy truth : knit my hart  
vnto thee that I maye feare thy name.

I will praise thee O Lord my God with  
all my harte: yea I will glozifie thy name  
for euer.

For great is thy mercye towarde mee:  
and thou hast deliuered my soule from the  
lowest graue.

O God , the proude are risen against  
mee, and the assemblies of violente men  
haue sought my soule : & haue not set thee  
before them.

But thou O Lord arte a pitifull God,  
and



that and mercysfull:flow to anger, and great in  
kindnesse and truth.

and Tourne vnto mee and haue mercy vpon  
call mee: giue thy strength vnto thy seruauent,  
and saue the sonne of thy handmayde.

Shewe a token of thy goodnesse to-  
wards him, that they which hate mee may  
see it and bee ashamed: because thou O  
made Lozde haste holpen mee and comforted  
me.

Glozy be to the Father. &c.

As it was in the beginning. &c.

¶ This prayer to be pronounced by the  
sicke partie after the reader.

O Saviour of the worlde, saue me, which  
by thy crosse and precious blood hast  
redemed me, helpe me I beseech thee O  
god, for thou only knowest my necessitie:  
if it be thy will to prolong my life, thy will  
be done: if it be thy will to fetch me home  
to thy kingdome, thy wilbe done also, for  
I am thy poore and humble creature, and  
I do willingly yelde and submit my will  
to thy will, desiring nothing more then  
to be partaker of saluacion by christe, to  
whome with thee and the holy ghost be all  
glozy for euer. Amen.

Lord haue mercy vpon thee.

Christ

Comfortable exhortacions

*Christ haue mercy vppon thee.*

Lord haue mercy vppon thee.

*Our father which art in heauen. &c.*

**O** Lorde Iesus, the onely health of the li-  
uing, & the cuerlasting life of the dead.  
in thy great mercye, beholde this thy  
humble seruant, who is now greued  
with sickness, geue and graunte vnto him  
we beseeche thee for thy sonne christ Iesus  
sake, patience to take and beare his sick-  
nesse patientlye, strengthen him with  
thy holy spirite, that his faith and confi-  
dence in thee wauer not, but that he may  
in a strong and stedfast faith, call and cry  
for thy greate mercies, that he maye sure-  
lye hope and belæue to be saued in them,  
by the obedience of thy sonne Iesus christ,  
and that he may gladly & willingly leaue  
and forsake this fraile flesh, in the hope of  
resurrection, which shall in better wise re-  
store it to him againe: & that after he hath  
here ended this naturall course, yet that  
thou wouldest receiue him into thy cuer-  
lasting glozy, and this wee desire & craue  
of thee by y merites of Christ Iesus. Amē.  
The God of all power and might, who is  
redie to ayde and defende all that trust in  
him, bee now and alwaies thy defendour  
against

for the sicke.

7

against all the assaultes of the deuell, the flesh, and the worlde: and to geue thee vnderstanding and knowledge, that thy saluacion cometh onely by and thzoughe the name of Christ Iesus. Amen.

¶ Here may ende the first part of the visitation of the sicke, except the sicke man require to receiue the communion, vvhich if he doo, I refer you to the order of the seruice booke, bothe howe to minister the same, and to vvhath number.

¶ Here after followveth the cotacions of scriptures to proue euery article of the creede.

**T**hat there is a god, & that he is almighty, reade. Exod. cap. 3. ver. 4. And when the lord sawe that he turned aside to see, god called vnto him out of the midst of the bush, vers. 6. Moreover he said, I am the god of thy fathers, the god of Abraham, the god of Isaac, and the God of Iacob: Exod. cap. 6. verse. 10. Then the Lord spake to Moyses saying, Go speake to Pharaoh king of Egypt that he let the children of Israell go out of his lande, Exod. Cap. 7. verse. 3. 4. 5. But I will harden Pharaos harte, and multiplie my miracles and my wonders in the lande of Egypt, and Pharaoh

### Comfortable exhortacions

Pharao shall not harken vnto you , that I maye laye my hande vpon Egipte , and bzing oute mine armies, euen my people the childzen of Israel out of the lande of Egipt by great Iudgement : then the Egipcians shall knowe that I am the Lorde, when I stretch forth my hand vpon Egipt, and bzing out the childzen of Israel from among them. Reade that whole Chapter thorough and there is notably set forth both that there is a God, and that he is almighty God, read Exod. Cap. 8. 9. 10. 11. 14. 15. 16. 17. 19. and infinite other places to the like effecte.

That God is maker of heauē and earth , reade Genes. cap. 1. vers. 1. In the beginning God created heauen and earth. &c. to the end of that chapter.

Genes. 2. vers. 1. 2. Thus the heauens and the earth were finished , and all the hoast of them, for in the seuenth daye God ended his worke which he had made, and the seuenth daye he rested from all his workes, whiche he had made.

Gene. 3. vers. 1. Now the serpent was moze suttel then anye beast of the fielde whiche the Lorde God had made.

Exod. cap. 31. vers. 17. For in sixe dayes the

the Lord made heauen and earth, and in the seventh day ceased and rested.

4. Reg. cap. 19. vers. 15. And Hezechias prayed before the Lord and sayde, O Lord God of Israel which dwellest between the Cherubins, thou art very God alone ouer all the kingdomes of the earth, thou hast made the heauens and the earth. Iudith. 9. vers. 12. Surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creatour of the waters, y king of all creatures, heare thou my prayers.

Iudith. cap. 13. vers. 18. Then sayde Olias vnto her, O daughter, blessed arte thou of the most hie God, aboue all the women of the earth: and blessed be the Lord God who hath created heauen and earth.

Psal. 24. vers. 1. 2. The earth is the Lords and all that therein is, the worlde and they that dwell therein: for he hath founded it vpon the Seas, and prepared it vpon the floudes. Psal. 33. vers. 6. By the worde of the Lord were the heauens made, and all the host of them by the breath of his mouth. Reade to y like effect, Psal. 74. ver. 16. Psal. 89. vers. 11. Psal. 95. vers. 5. Psal. 96. vers. 5. Psal. 102. vers. 25. Psal. 104. vers. 5. Psal.

Comfortable exhortacions

Pfal. 115. vers. 15. Psal. 121. vers. 2. Psal. 124. vers. 8. Psal. 134. vers. 3. Prouer. 3. vers. 19. 20. Esai. 40. vers. 28. &c. cap. 45. vers. 12. cap. 48. vers. 13. cap. 51. vers. 13. cap. 66. vers. 1. 2. Ier. 10. vers. 12. Infinite other places to the like effect which for tediousnesse I omit.

That Iesus Christ is the onely begotten sonne of God appeareth in

**L**Vke. 1. vers. 31. 34. for lo thou shalt conceaue in thy wombe and beare a sone, and shalt call his name Iesus. He shalbe great, and shalbe called the sonne of the most hiest, and the lord God shall geue vnto him the throne of his father Dauid.

Math. 3. vers. 17. and so a voice came from heauen saying, This is my beloued sonne in whom I am well pleased.

Rom. 8. vers. 3. God sending his owne sonne in the similitude of sinfull flesh; & for sinne condēned sinne in hys flesh. Mark. 5. vers. 6. 7. and when he sawe Iesus a far off, he ran and worshipped him, and cried with a loude voice & saide, what haue I to do with thee Iesus the son of the most hie god, I charge thee by god that thou tormēt me not. Mark. 9. vers. 7. And there was a cloud that shadowed them, & a voice came oute of the cloude saying: This is my be-

er. beeloued sonne, heare him.

40 Mark. 15. vers. 39. Nowe when the Cen-  
 13. turation which stode ouer against him, saide  
 rs. that he thus crying gaue vp the goste, he  
 sed. saide trulie this was the sone of god. Luk.  
 2. vers. 49. Then saide he vnto them, how  
 n. is it that ye sought me, knewe ye not that  
 I must go aboute my fathers busines?

on. Luk. 3. vers. 22. And the holy ghoſte came  
 ne, downe in a bodcly shape like vnto a doue  
 the. vpon him, and there was a voice frō hea-  
 on. uen, saying, thou art my beeloued sonne in  
 thee I am well pleased.

om. Luk. 4. vers. 41. And deuills also came  
 me. oute of many crying and saying, thou art  
 the Christ the sonne of god. Luk. 8. vers. 28.  
 And when he saue Iesus he cried out and  
 ne. fell down befoze him, & with a loude voice  
 ; & saide, what haue I to do with thee Iesus y  
 rk. sonne of God the most hye, and other like.

far. That he was conceived by the holye  
 ied. ghoſt, and bozne of the virgin Mary, read  
 to. Math. 1. vers. 18. 19. 20. 21. 22. 23. 24. 25. Nowe  
 he birthe of Iesus Christ was on this  
 hie. wise. When his mother Mary was be-  
 nēt. trothed vnto Ioseph, befoze they came to-  
 s. a. gether, She was found with childe of the  
 ne. holy ghoſte, then Ioseph her husband be-

lo. C. ing

Comfortable exhortacions

ing a Just man, and not willing to make  
her a publike example, was minded to put  
her away secretely, but while he thought  
these thinges, behold the angel of the lord  
appeared to him in a dreame, saying, Ioseph  
the sonne of David, feare not to take unto  
thee Mary thy wife, for that which is con-  
ceiued in her, is of the holy ghoste, and shee  
shall bring forth a sonne, and thou shalt  
call his name Iesus, for he shall saue his  
people from their sinnes. And al this was  
done, that it might be fulfilled which was  
spoken of y<sup>e</sup> lord by the prophet saying: Be-  
holde a virgin shalbe with childe, and shall  
beare a sonne, & they shal call his name E-  
manuel which is by interpretaciō god with  
vs. The Ioseph being raised frō sleepe, did  
as the angel of the lord had apointed him,  
and toke his wife but knewe her not, till  
shee had brought forth her first borne sonne  
and he called his name Iesus. Also read  
Luk. 1. vers. 31. 32. 33. 34. 35. For lo thou shalt  
conceiue in thy wōbe, and beare a sonne  
and shalt call his name Iesus, he shall be  
greate, and shall be called the sonne of the  
most highe, and the Lord God shall geue  
vnto him the throne of his father David  
and he shall raigne ouer the house of Iacob  
for



for euer, and of his kingdome there shalbe  
no ende. Then saide Mary to the Angel,  
howe shall this bee seeing I knowe not a  
man, and the Angell answered and sayde  
vnto her, the holy ghost shall come vpon  
thee, and the power of the most high shall  
ouershadowe thee, therefore also that holy  
thing which shalbe borne of thee, shalbe  
called the sonne of God, Esay. 7. vers. 14.  
Therefore the Lorde him selfe will geue  
you a signe, beholde a Virgin shall con-  
ceiue and beare a sonne, and shee shall call  
his name Emanuel.

That he suffered vnder Poncius Pi-  
late, was crucified dead and buried, reade  
the whole stoye of his Passion recorde  
in the .27. chap. of S. Math, the .15. chap.  
of S. Marke, the .23. of S. Luke, and in the  
19. of S. John, reade also the .53. chap of  
Esay whollie to that purpose, Rom. 5. ver.  
6. 8. For Christ when wee were yet of no  
strength, at his time died for y vngodly. 8.  
But God settethe oute his loue towarde  
vs, seeing then that whilst wee were sin-  
ners Christe died for vs, Peter .3. vers. 18.  
For Christe also hath once suffered for  
sinnes, the iust for the vniust, that he might  
bryng vs to God. And was put to deathe

### Comfortable exhortacions

as concerning the fleshe, but was quickened in the spirite. The. 1. Cor. cap. 15. vers. 34. for first of al I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the scriptures, & that he was buried, and that he rose the thirde day according to the scriptures.

Mathew. 15. vers. 40. For as Ionas was three daies and three nightes in the whales bellye, so shall the sonne of man be three dayes and three nightes in the harte of the earthe. That he descended into hell and rose againe the thirde daye, reade.

1. Pet. 3. vers. 19. By the which also he went and preached to the spirites that were in prison. Math. 28. vers. 6. He is not here he is risen, as hee sayde, come see the place where the Lorde was laide. Marke. 16. vers. 6. But he saide vnto them, be not afraide, ye seeke Iesus of Nazareth whiche hathe bene Crucified, he is risen, he is not here, beholde the place where they had put him. Luke. 24. vers. 5. 6. 7. 8.

As they were afraide and bowed downe theyr faces to the earthe, they sayde to them, why seeke ye him that liueth, among the dead? he is not here, but is risen, remeiber howe he spake vnto you,  
when

When he was yet in Galilee, saying y<sup>e</sup> the Sonne of man muste bee deliuered into the handes of sinfull menne, and be crucified, and the thirde daye arise againe, and they remembred his wordes. Iohn the. 20. the whole Chapter.

Actes 1. vers. 3 To whome also he presented him selfe aliue, after that he had suffered by manye Infaillible tokens, being seene of them by the space of Fortye daies, and speaking of those thinges which appertain to the kingdome of God.

Actes. 2. vers. 24. 32. Whome God hath raised vp, and loosed the sorowes of death, because it was vnpossible, that he shoulde be holden of it. ver. 32. this Iesus hath God raised vp, whereof wee all are witnesses.

Roma. 1. verse. 4. And declared mightely to bee the Sonne of G D D, touching the Spirite of Sanctification by the resurrection from the dead.

Roma. 4. vers. 25. Who was deliuered to death, for our sinnes and is risen againe for our iustification. Roma. 6. vers. 4. We are buried then with him by Baptisme into his death that like as Christ was raysed vp from the dead, by the g lorye

Comfortable exhortacions  
of the Father, so we also shoulde walke  
in newnesse of life. vers. 9. Knowing  
that Chzist being rayled from the dead  
dieth no moze, death hath no moze domi-  
nion ouer him.

Roma. 8. vers. 11. But if the spirite of  
him that rayled vp Iesus from the dead  
dwel in you, he that rayled vp Chzist from  
y dead shall also quicken your mortall bo-  
dies, because y his spirit dwelleth in you.

Read also 1. Cor. cap. 15. vers. 12. 13. 14. 15.  
16. 17. 18. 19. 20. 21. 22. 23. to the like effecte.

1. Pet. 1. vers. 3. Blessed bee God euen  
the Father of our Lorde Iesus Chziste,  
whiche according to his abundant mer-  
cy hath begotten vs againe vnto a liuely  
hope by the resurrection of Iesus Chziste  
from the dead.

¶ That he ascended into heauen, and sit-  
teth at the right hande of God the father  
almightie, read Marke 16. vers. 19.

¶ After the Lorde had spoken vnto them  
hee was receyued into heauen, and sate  
on the right hande of God.

Luke. 24. vers. 51. And it came to passe  
that as he blessed them, hee departed from  
them, and was caried into heauen. Actes.  
1. vers. 9. And when he had spoken these  
thinges

things, while they behelde hēe was taken  
 vp, for a clowde toke him vp out of their  
 sight. Ihon. 14. vers. 19. Yet a litle while  
 and the woꝛlde shall see mee no moꝛe, but  
 ye shall see mee because I liue and ye shal  
 liue. Ihon. 16. vers. 10. Of rightousnesse  
 because I go to my father, and ye shall see  
 mee no moꝛe. vers. 16. A litle while and ye  
 shall not see mee, and againe a litle while  
 and ye shall see mee, for I go to my father.  
 vers. 28. I am come out from the father  
 and came into the woꝛlde, againe I leaue  
 the woꝛld, and go to the father. Actes. 7.  
 vers. 55. But he being full of the holy ghoſt  
 looked ſteadfaſtlye vp towardeſ heauen, &  
 ſaw the gloꝛye of God & Jeſus ſtāding at  
 the right hande of God, 56. vers. and ſayde  
 behold I ſee the heauēſ open, & the ſonne  
 of man ſtāding at the right hand of God.  
 Col. 3. vers. 1. If ye then bee riſen with  
 Chriſt, ſeeke thoſe things which are aboue  
 where Chriſt ſitteth at the right hande of  
 God. Pſal. 110. vers. 1. The Loꝛde ſayde to  
 my Loꝛde, ſit thou on my right hande, vntill  
 I make thine enemies thy footſtole.

Rom. 8. vers. 34. Who ſhal condemne?  
 it is Chriſt which is dead, yea rather whi-  
 che is riſen againe who is alſo at the right

C. iiii. hand

### Comfortable exhortacions

hand of god & maketh request for vs. Heb. 9. ver 24. For Christ is not entred into the holye places, that are made with handes, which are similitudes of the true sanctuarie, but is entred into very heauen, to appeare nowe in the sighte of God for vs.

That he shal come from thence to iudge the quicke, & the dead, read Math. 16. ver. 27.

For the sonne of man shall come in the glozy of his father with his Angels, & then shall he giue to euerye man accordyng to his dooedes. Math. 24. ver. 30, 31. And then shall appeare the signe of the sonne of man in heauen. And then shall all the kindredes of the earth moorne, & they shall see the son of man come in y<sup>e</sup> clouds of heauen with power & great glozy, & he shall send his angels with a great sound of a Trōpet, and they shall gather together his elect frō the foure windes, & from the one ende of heauen, to the other, reade the chap. through which tendeth to the same ende. Math. 25. vers. 31. 32. 33. 34. And when the sonne of man commeth in his glozy, and all the holie Angels with him, then shall he sit vpon the throne of his glozy, & before him shall be gathered all nations, & he shall separat them one from an other, as a shepheard sepa-

separateth the sheepe from the goates, & he shall set his sheepe on his right hand, & the goats on the left, then shall the king say to them on his right hand, come ye blessed of my father, inherit ye y<sup>e</sup> kingdom, prepared for you from the foundations of the world. &c. to the 41 ver. which beginneth thus, When shall he say to the on the left hand, depart from mee ye cursed into everlasting fire, which is prepared for the devil, & his Angels, and so to the ende of that chapter to the like purpose. Marke. 13. vers. 26. 27. And then shall they see the sonne of man comming in the clouds with great power and gloze, and he shall then sende his Angels and shall gather together his elect from the foure windes, and from the uttermost parte of the earth, to the uttermost part of heauen. &c. to the end of that Chapter.

Luke. 21. vers. xxvii. And then shall they see the sonne of man, comming in a cloude with power and great gloze. Actes. 1. vers. 10. 11. And while they looked stedfastely towarde heauen as he went beholde two men stode by them in white apparel which also said, ye men of Galile why stande ye gazing into Heauen: this  
Jesus

### Comfortable exhortacions

Jesus whiche is taken vp from you into Heauen , shall so come as ye haue sene him go into heauen. Thessa. 4. vers. 16. for the Lorde him selfe shall descende from heauen with a shoute , and with the voice of the Archangell, and with the Trompet of God , and the deade in Chyriste shall rise first. 2. Cor. 5. vers. 10. For we must all appeare befoze the Iudgement seate of Chyriste, that euerye man maye receiue the thinges whiche are done in his bodye, whether it bee good or badde. Hebru. 9. vers. 28. So Chyriste was once offered to take awaye the synnes of manye, and vnto the that loke for him, shall he appeare the second time without sinne to saluaciō.

That there is a Holye ghoste, reade

Math. 1. vers. 18. Marye was founde with Childe by the holye ghoste. vers. 20. The angell saide , for that which is con-  
ceiued in her, is of the holye ghoste, Math. 3. vers. 16. And Jesus when he was Baptized, came straight waye oute of the water, and lo the heauens were opened vnto him, and Iohn sawe the spirite of God descending like a doue, and liting vppon him Math. 10. vers. 20. For it is not ye that speake , but the spirit of your father which speaketh



speaketh in you. Math. 28. ver. 19. **W**herfore and teache all nacions, Baptizing the in the name of the Father, & of the sonne, and of the holye Ghoste, Iohn the. 14. vers. 26. **B**ut the comforter which is the holye ghoste, whome my father wil sende in my name, he shal teach you all things, & bzing all things to your remembrance which I haue tolde you. Iohn 16. ver. 26. **B**ut when the Comforter shall come whom I will send vnto you fro the father, euē the spirit of truth, which procedeth of the father, hee shal testifie of mee. Iohn. 20. vers. 22. **A**nd whē he had said that, he breathed on the, & sayde vnto the, receiue the holye ghost, Actes. 5. vers. 3. **W**hen sayde Peter, Ananias why hath the Sathan filled thine hart, that thou shouldest lye vnto the holye ghoste, and keepe alwaye parte of the prize of the possession. Actes. 2. vers. 4. **A**nd they were all filled with the holy ghost, and began to speake with other tonges, euē as the same spirit gaue the vtterance 2. Pet. ca. 1 ver. 21 **F**or the prophecie came not in olde time by the wil of mā, but holy mē of god spake as they were moued by the holy ghost, Lu. 1. ver. 67. **W**hē his father Zacharias was filled with the holy ghost, & prophesied sayig. &c  
That

Comfortable exhortacions .

That there is a Catholike Church , reade  
Math. 16. ver. 18. And I say vnto thee, thou  
art Peter, & vpon this rocke I wil build my  
Church, & the gates of hell shal not preuaile  
against it. Math. 18. ver. 17. And if he will  
not vouchsafe to heare them, tell vnto the  
Church, & if he refuse to heare y<sup>e</sup> church al-  
so let him be vnto thee as an heathen man  
& a publicā. 1. Cor. 12 ver. 28. & God hath or-  
dayned some in the Church, as first Apo-  
stles, secondly Prophets, thirdly teachers  
Eph. 1. ver. 22, 23. And hath made all things  
subiect vnder his fete, & hath appointed  
him ouer all things to be the head. To the  
Church which is his bodye, euen the ful-  
nesse of him, which filleth all in all things.  
Eph. 5. ver. 23, 24, 25, 26, 27. For the husband  
is the wines head, euen as Christe is the  
head of the Church, and the same is the sa-  
uiour of his body. Therfore as y<sup>e</sup> Church  
is in subiection vnto Christ, euen so let the  
wines be in subiectiō to their husbands in  
euery thing. Husbands loue your wines,  
euen as Christe loued the Church, & gaue  
himselfe for it, that he might sanctifie it, &  
cleanse it by y<sup>e</sup> washing of water through  
the worde, that he might make it vnto him-  
self a glorious Church, not hauing spot or  
wini-

Wrinkle. 7c. ver. 32. This is a great secret,  
but I speake concerning Chzist, & concer-  
ning the Church. Col. 1. ver. 18. And he is  
the head of the body of the Church. ver. 24.  
Now reioyce I in my suffering for you, &  
fulfill the rest of the afflictions of Chzist in  
my flesh, for his bodyes sake, which is the  
church. 1. Timo. 3. ver. 15. but if I tary long,  
y thou mayst yet know howe thou ought  
test behaue thy selfe in the house of God,  
which is the Church of the liuing God, the  
pillar and ground of truth. Acts. 20. ver. 28.  
Take hæde therfoze vnto your selues, &  
to all the flocke wherof the holy ghost hath  
made you ouerseers, to feed the Church of  
God, whiche he hath purchased with his  
own blood. 1. Cor. 14. ver. 12. Euen so for as  
much as ye couet spiritual gifts, seeke that  
you maye excell, vnto the edifying of the  
Church. 2 Cor. 11. ver. 28. Besids the things  
which are outwarde, I am cōbzed dayly, &  
haue the care of all the Churches. Ephes. 3.  
ver. 10. To the intent that now vnto prin-  
cipalities, and powers in heauenlye pla-  
ces might be knowen, by the Church the  
manifold wisdom of God. vers. 21. be  
praise in the Church, by Chziste Iesus,  
throughout all generations for euer.

That

### Comfortable exhortacions

That there is a cōmunion or fellowship of  
saints. In al spiritual things although they  
be neuer so farre in sonder, Reade 1. Cor.  
12. versus. 12. 13. 14. 15. 16. 17. 18. 19. 20. For as  
the body is one, & hath many members, &  
all the members of the body which is one  
though they be many, yet are but one bo-  
die, euen so is Chzist, for by one spirit are  
we all Baptized into one body, whether  
we be Iewes or Grecians, whether we be  
bonde or free, and haue bene all made to  
drinke into one spirit, for the body also is  
not one member, but manye, if the foote  
would saye because I am not the hand, I  
am not of the bodye, is he therfore not of  
the bodye: and if the eare would saye be-  
cause I am not the eye, I am not of the  
bodye, is he therfore not of the bodye: if the  
whole body were an eye, where were the  
hearing: if the whole were hearing, where  
were the smelling, but nowe hath God  
disposed y<sup>e</sup> mēbers etery one of them in  
the body at his owne pleasure, for if they  
were all one member, where were y<sup>e</sup> bo-  
dy: But now are they many mēbers, yet  
but one body. &c. from the 20. ver. to the. 26  
ver. touching the same, the 26. ver. is thus,  
Therfore if one member suffer, all suffer  
with

with it, if one member be had in honour, all the members reioyce with it.

Ephes. 4. vers. 4. 5. 6. There is one body and one spirite, euen as ye are called in one hope of your calling: there is one lord one faith, one Baptisme, one God and father of all, whiche is aboue all, and thzough all, and in you all. ver. 16. by whō all the bodye being coupled and knit together by euery iointe for the forzniture thereof, according to the effectuall power which is in the measure of euery part, receyueth increase of the body vnto the edefiying of it selfe thzough loue. Ephes. 5. vers. 30. For we are members of his body, of his flesh and of his bones. Col. 2. vers. 19. And holdeth not the head, wherof all the body furnished and knit together by iointes and bandes, increaseth with the increasing of God. Rom. 12. vers. 5. So we being many are one bodye in Christ, and euerye one, one an others members. Phil. 2. ver. 1. 2. If ther be therfore any cōsolacion in Christ, if any cōfort of loue, if any fellowship of spirit, if any cōpassion & mercy, fulfill my ioy that yee be like minded, hauing the same loue, being of one accorde & of one iudgement.

¶ That

### Comfortable exhortacions

That there is remission of sinnes, reade,

Psal. 32. vers. 1. 2. Blessed is he whose wickednes is forgiven, and whose sinne is couered. Blessed is the man to whome the Lorde Imputeth not iniquitie, and in whose spirite there is no guile. Actes. 13. vers. 34. Wæ it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes. Actes. 26. vers. 18. To open their eyes that they may turne from darkness to lighte, and from the power of Satan to God, that they may receyue forgiveness of sinnes, and Inheritance among them which are sanctified by faith in me. Rom. 3. vers. 24. 25. 26. And are Justified freely by his grace, through the redemption that is in Christe Iesus, whome God hath set forth to be a reconciliation, through faith in his blood, to declare his righteousness by the forgiveness of sinnes that are passed through the patience of God, to shew at this time his righteousness, if he might be iust, & a iustifier of him which is of the faith of Iesus. Eph. 1. ver. 7. By whome we haue redemption through his blood, eue the forgiveness of sinnes according to his riche grace. Colos. 1. vers. 14.

In

In whome wee haue redemption through his blood, that is the forgiveness of sinnes. Elay. 53. vers. 4. 5. Surely he hath borne our infirmities, and carryed our sorowes, yet wee dyd indge him, as plagued, and smiten of God and humbled, but hee was wounded for our transgressions, hee was broken for our iniquitie, the chastisement of our peace was vpon him, and with his stripes were wee healed. Rom. 5. vers. 8. 9. 10. But God setteth out his loue towarde vs, seeing that while wee were yet sinners, Christ dyed for vs, much more then being now iustified by his blood, wee shalbe saued from wrath through him, for if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, wee shalbe saued by his life. Hebru. 9. vers. 14. 15. Howe much more shal the blood of Christ, which through the eternall Spirit offered himself without spot to God, purge your conscience from dead workes to serue y living God. And for this cause is hee the mediator of the new Testament, that through death. whiche was for the redemption of the transgressions, that were in the former Testamente, that they which were

D.i. called



Comfortable exhortacions  
called, might receyue the promise of eternall inheritance. Luke. xxiij. vers. xlvij.  
And that repentaunce and remission of sinnes shoulde be preached in his name among all nations, beginning at Jerusalem.

¶ That there shalbe a resurrection of the fleshe, and euerlasting life, reade Math. 22. vers. 30. 31. 32. For in the resurrection they neither marrie wiues, nor wiues are best owed in mariage, but are as the angels of God in heauen: and concerning the resurrection of the dead, haue ye not reade what is spoken vnto you of God saying, I am the God of Abraham, the God of Isaac, & the God of Iacob, God is not the God of the dead, but of the liuing. Ihon. 11. vers. 23. 24. 25. 26. Iesus sayde vnto her, thy brother shall arise againe. Martha sayde vnto him, I knowe that he shall arise againe in the resurrection of the last daye, Iesus saide vnto her, I am the resurrection and the life, he that beleueth in mee, yea though he were dead yett shal he liue, and whosoever liueth and beleueth in mee shall neuer die, reade all the 15. cap. of the first Epistle of S. Paule to the Cor. to the same purpose. 1. The. 4. vers.



ber. 14. 15. 16. 17. For if we beleue that Je-  
 sus is dead & is risen, euen so, them which  
 sleepe in Iesus, will God bring with him,  
 for this say we vnto you by the worde of  
 the Lorde, that we which liue and are re-  
 mayning, in the comming of the Lorde  
 shall not pzenent them which sleepe, for y  
 Lorde him selfe shall descende from hea-  
 uen with a shoute, and with the voice of  
 the Archangel, and with the Trompete  
 of God, and the dead in Chyiste shall rise  
 firste, then shall we which liue and re-  
 mayne, be caught vp with them also into  
 the cloudes to meeete the Lorde in the ayre,  
 and so shall we ener be with the Lorde.  
 Phil. 3. vers. 20. 21. But our conuersa-  
 tion is in heauen, from whence also we  
 looke for the Sauour, euen the Lorde Je-  
 sus Chyiste, who shall chaunge our vilde  
 bodie, that it may be fashioned like to his  
 glozious body, accoꝝding to the woꝝking  
 whereby he is able, euen to subdue all  
 thinges vnto him selfe. Rom. 8. vers. xi.  
 But if the spirit of him that raised vp Je-  
 sus frō the dead, dwell in you, he that ray-  
 sed vp Chyist frō the dead shall also quie-  
 ken your moꝝtall bodies, because that his  
 spirite dwelleth in you. Psal. 16. ver. ix. x.

## Comfortable exhortacions

xi. **W**herfore my harte is glad , and my  
 tōgue reioyceth, my flesh also doth rest in  
 hope , for thou wilt not leaue my soule  
 in the graue , neither wilt thou suffer  
 thy holye one to see corruption , thou wilt  
 shewe mee the path of life, in thy presence  
 is the fulnesse of ioy, and at thy right hand  
 is pleasure for euermore. Hoseas. 6. vers.  
 2. After two dayes will hee receaue vs  
 and in the thirde daye , hee will rayse vs  
 vp, and wee shall liue in his sight. Hoseas.  
 13. vers. 14. I will redeeme them from the  
 power of the graue , I will deliuer them  
 from death , O death I will be thy death  
 O graue I wil be thy destruction. Esay. 26  
 vers. 19. Thy dead men shall liue, euē with  
 my bodye shall they rise, awake and sing  
 ye that dwell in the dust, for thy deliue is  
 as the deaw of herbes, and the earth shall  
 cast out the dead. 2. Cor. 5. ver. 1. 2. For we  
 know that if our earthly house of this tab  
 ernacle be destroyed , we haue a buyld  
 ing, giue of God, y is an house not made  
 with handes, but eternal in heauen , for  
 therfore we sighe desiring to be clothed  
 with our house which is from heauē. Eph.  
 2. ver. 19. Now therfore ye are no more  
 strangers & sojenners, but citezens with  
 the

for the sicke.

19

and my the saints, & of the houtholde of God.

rest in: ¶ Here endeth the cotacions to prooue  
soule the articles of the creede.

suffer ¶ Here followveth cotacions of Scriptures  
a will to persvade to Christian loue and Charitie.

señe **M**ath. 5. vers. ix. Blessed are the peace  
hand makers, for they shalbe called y chil-  
bers of god. ver. 21. 22. 23. 24. 25. 26. We haue  
e bsharde that it was sayd to them of the olde  
se btime, thou shalt not kill, for who so euer  
ofeas killeth shalbe coulpable of Judgemente:  
m th but I saye vnto you, who so euer is an-  
r the grye with his bzoother vnadvisedly, shalbe  
eath coulpable of Judgement, and who so euer  
ay. 26 sayth vnto his bzoother, Racha, shalbe woꝝ  
with thy to bee punished by the counsel, and  
sing who so euer shall saye, fcole, shalbe woꝝ  
we is thy to bee punished with hel fire, if then  
h shal thou bzing thy giste vnto the Alter, and  
2 we there remembreste, that thy Bzoother  
is fa hath ought against thee, leaue there thine  
ouyl offering befoze the Aulter, and go thy  
nade waye firste and be reconciled to thy bzo-  
r, for ther, and then come & offer thy gift. Agree  
thbed with thine aduersary quickly whilst thou  
Eph arte in the waye with him, least thine ad-  
noꝝ uersary deliuer thee to the Judge, and the  
with Judge deliuer thee to thee sergeant, & thou  
the

D.iii.

be

### Comfortable exhortacions

be caste into prison , verelye I saye vnto thee , thou shalte not come oute thence, till thou hastte payde the vtmostte farthing.

Math .6. vers. 14 .15. For if you doe forgeue menne theyr trespases , your heauenlye Father will also forgeue you, but if you doe not forgiue men their trespases, no more will your Father forgiue you youre trespases. Math .7. vers. 12. Therefore whatsoeuer ye woulde that men shoulde doe to you , doe yee euen so to them , for this is the Lawe and the Prophetes. Math. 18. vers. 21. 22. When came Peter to him and saide, Maister, how ofte shall my brother sinne against me, and I shal forgiue him, vnto seuen times? Jesus said vnto him, I say not vnto thee vnto seuen times, but vnto seuentye times seuen times, reade from the .23. ver. to the .35. A parable to the like effect, the .35. ver. concluding thus, so likewise shal my heauely father doe vnto you, except you forgiue from your hartes each one to his brother their trespases. Math 22. ver. 39. and the second is like vnto this, thou shalt loue thy neighbor as thy self. Luk. 6. ver. 27. 28. but I say vnto you which heare, loue your enemies, doe well to them which hate you , blesse them

them which curse you, and praye for them  
 which hurte you, vers. 29. 30. 31. 32. 33. 34.  
 35. 36. 37. 38. and vnto him that smiteth thee  
 on the one cheek, offer also the other: and  
 he that taketh away thy cloake, forbid not  
 to take thy coate also, geue to euerye one  
 that asketh of thee, and of him that taketh  
 awaye thy goodes, aske them not againe,  
 and as you would that men should doe vnto  
 you, euen so doe vnto them likewise,  
 for if ye loue them which loue you, what  
 thancke shall ye haue, for euen the sinners  
 loue those that loue them, and if you doe  
 good for those which doe good for you, what  
 thancke shall ye haue? for euen the sin-  
 ners doe the same. And if you lende to  
 them of whome ye hope to receiue, what  
 thancke shal ye haue? for euen the sinners  
 lende to sinners, to receyue the like.  
 Wherefore loue ye youre enemies, and  
 doe good, and lende, loking for nothing  
 agayne, and youre reward shalbe greate,  
 and ye shalbe the children of the moste  
 highe, for he is kinde to the vnkinde,  
 and to the euill. Bee ye therefore mer-  
 cifull, as your Father also is mercifull.  
 Judge not, and ye shall not be Iudged,  
 condempne not, and ye shall not bee  
 D. iij. con-

### Comfortable exhortacions

condempned, forgive and ye shalbe forgiven, geue and it shalbe geuen vnto you, a good measure, pressed downe, shaken together, and running ouer, shall men giue into youre bowse, for with what measure ye meate, with the same shall minne meate to you againe. Luke.17.vers.3.4.

Take heede to youre selues. If thy brother trespass against thee, rebuke him, if he repente forgive him, and though he sinne against thee, seven times in a daye, and seven times in a daie turne againe to thee, saying, if repenteth me, thou shalt forgive him. Iohn.13.vers.34.35. A newe commaundement geue I vnto you, that you loue one another, as I haue loued you, that you also loue one another, by this shall all minne knowe that ye are my disciples, if ye haue loue one to another. Rom.12.vers.14. Blesse them which persecute you, blesse I saye, and curse not, vers.19. Dearelye beloued auenge not youre selues: But geue place vnto wrath, for it is written, vengeance is mine, I will repaie sayth the Lord, therefore if thy enemye hunger, feede him, if he thirst, geue him drinke, for in so doing thou shalt heape coales of fire vpon his head.

Eccle-

for the sicke.

21

Ecclesiast. 28. vers. 2. 3. 4. 5. 6. 7. 8. For  
giue thy neighbour the hurte that he hath  
done to thee, so shall thy sinnes be forge-  
uen thee also when thou prayest. Should  
a man beare hatred against man, and  
desire forgiveness of the Lord? He will  
shewe no mercye to a man that is like  
him selfe, and will he aske forgiveness of  
his owne sinnes? If he that is but fleshe  
now is he hatred (and aske pardon of God)  
whom will Intreate for his sinnes? Re-  
member the ende, and let enmitie passe:  
Imagine not death and destruction to an  
other throughte anger, but perseuere in  
the commaundementes. Remember the  
comandements, so shalt thou not be rigo-  
rus against thy neighbour, consider dili-  
gentely the couenante of the most highe,  
and forgive his ignoraunce, beeware of  
strife, and thou shalt make thy sinnes  
fewer, for an angrie man kindeleth  
strife.

Prouerbes. 25. vers. 21. 22. If he that ha-  
teth thee, be hungrie, geue him breade to  
eate, and if he be thirstie, geue him water  
to drinke, for thou shalt laie coales vppon  
his head, and the lord shall recompence thee.  
Rom. 13 ver. 8. Owe nothing to any man,  
but

### Comfortable exhortacions

but to loue one an other, for he that loueth  
an other hath fulfilled the lawe. Collos.  
3. vers. xij. xiiij. xv. For we therfore as  
the electe of God, holye and beloued, put  
on tender mercye, kindnesse, humble-  
nesse of minde, meekenesse, long suffering  
forbearing one an other, & forgiuing one  
an other, if any man haue a quarell to an  
other, euē as Christ forgave you, euen so  
do ye, & aboue all these things put on loue  
which is the bond of perfectnesse, & let the  
peace of God rule in your hartes, to y<sup>e</sup> whi-  
che you are called in one body, and be ye  
amiable. 1. Thes. 4. ver. ix. but as touching  
brotherly loue ye neede not that I write  
vnto you, for ye are taught of God to loue  
one an other. Iohn. 15. ver. xii. This is my  
commaundement, that ye loue one an o-  
ther as I haue loued you. Iaco. 2. ver. viii.  
But if ye fulfill the royal lawe, according  
to the Scripture, which saith, thou shalt  
loue thy neighbour as thy selfe, ye doe  
well, ver. xiiij. For there shall be iudgement  
mercilesse to him that sheweth no mercy,  
and mercy reioyceth against iudgement.  
Ia. 3. ver. xi. Speake not euill one of an o-  
ther, brethren he that speaketh euil of his  
brother, or he that condemneth his bro-  
ther,



ther, speaketh euill of the lawe, and con-  
 dempneth the lawe. &c. 1. Pet. 3. ver. viij. ix.  
 Finally be ye all of one minde, one suffer  
 with an other loue as b2eth2en, be pitiful,  
 be courteous, not rend2ing euil fo2 euil,  
 neither rebuke fo2 rebuke, but contrary-  
 wise blesse, knowing that ye are thereb2  
 to called, that ye shoulde be hey2s of bles-  
 sing 1. Pet. 4. ver. viii. But aboue al things  
 haue feruent loue among you, fo2 loue co-  
 uereth the multitude of sinnes. 1. Iohn. 2.  
 ver. x. xi. He that loueth his b2other, aby-  
 deth in the light, and there is none occasi2  
 of euil in him, but he that hateth his b2o-  
 ther, is in darkenesse, and walketh in dar-  
 kenesse, & knoweth not whither he goeth,  
 because that darkenesse hath blinded his  
 eyes. 1. Iohn. 3. vers. x. xi. xii. xiii. xiiii. xv.  
 16. in this are the child2en of god knowen,  
 and the child2en of the deuil. who so euer  
 doth not righteousnesse is not of God, nei-  
 ther he y loueth not his b2other, fo2 this  
 is the message that ye harde from the be-  
 ginning, that ye shoulde loue one an other,  
 not as Caine, which was of the wicked &  
 slewe his b2other, and wherfo2e slewe he  
 him: because his own wo2kes were euil,  
 and his b2others good, maruayle not my  
 b2e

### Comfortable exhortacions

thzen though that the world hate you, wēe knowe that we are translated from death to life, because wēe loue the bzethzen, hēe that loueth not his bzother, abideth in death, whosoener hateth his bzother is a manſear: & ye knowe that no man ſlayer hath eternall life abyding in him, hereby haue wēe perceyued loue, that hēe layde downe his life for vs. Therfore we ought alſo to laye downe our liues for the bzethzen. 1. Ihon. 4. verſ. 7. 8. Beloued let vs loue one an other, for loue cōmeth of God, & euery one ȳ loueth is bozne of God and knoweth god, he that loueth not, knoweth not God, for God is loue, verſ. 11. 12. Beloued, if God ſo loued vs, wēe ought alſo to loue one an other, no mā hath ſeen God at any time, if wēe loue one an other, God dwelleth in vs, & his loue is perfece in vs. ver. 20. 21. If any man ſaye, I loue God, & hate his bzother, he is a lyer, for how cā he that loueth not his bzother, whom he hath ſeen, loue God, whō he hath not ſeen, & this cōmandement haue we of him, ȳ he which loueth God, ſhould loue his bzother alſo.

Here endeth the cotacions of Scriptures to be vſed to mooue to Chriſtian loue and charitie.

*Cota-*

for the sicke.

23

*Cotacions of Scriptures, moouing to almes deedes, & pitie tovvardes the poore,*

**P**rouer. 19. vers. 17. **H**e that hath mercye on the poore, lendeth to the Lorde, and the Lorde will recompence him that whiche he hath giuen him. Deut. 15. vers. 7. 8. 9. 10. 11. **I**f one of thy bzethē with thee be poore within anye of thy gates in thy land which the Lord thy God gineth thee, thou shalt not harden thine harte, nor shut thy hande frō thy poore bzother, but thou shalt open thy hand vnto him, & shalt lende him sufficient for his neede whiche he hath, beware that ther be not a wicked thought in thine harte, to save the scuenth yeare, the yeare of freedome is at hande: therefore it græueth thee to looke vppon thy poore bzother, and thou giuest him neughte, and hee crye vnto the Lorde against thee, so that sinne bee in thee: thou shalt giue him, & let it not græue thine harte to giue vnto him, for because of this, the Lord thy God shal blesse thee in all thy workes, & in all that thou puttest thine hande vnto, because there shalbe euer some poore in the land, therefore I commaunde thee saying, thou shalt open thine hande vnto thy bzother, to the needy, & to the poore in the land.

Heb. 13.

### Comfortable exhortacions

Heb. 13. vers. 3. Remember them that are in bondes as though ye were bound with them, and them that are in affliction, as if ye were also afflicted in the bodye. Esay. 58. vers. 6. 7. Is not this the fasting, that I haue chosen, to lose the bandes of wickednesse, to take of the heauye burdens, and to let the oppzessed go fre, and y<sup>e</sup> ye bzeake euery yoke, is it not to deale thy bzcad to the hungrye, and that thou bzing the poze that wander vnto thine house: when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh. &c. Thoby. 4. vers. 7. 8. 9. 10. 11. Giue almes of thy substaunce, and when thou giuest almes, let not thine eye be enuious neither tourne thy face from anye poze, least that God tourne his face from thee, giue almes accozding to thy substaunce, if thou haue but a litle, bæ not afrayde to giue a litle almes, for thou layest vp a good stoze for thy selfe against the daye of necessitie, because that almes doth deliuer from death, and suffreth not to come into darkenesse, for almes is a good gifte befoze the most high, to al them which vse it: vers. 16. 17. Giue of thy bzcade to the hungrye, and of thy garmentes to them that

that are naked, & of all thine aboundance  
 giue almes, and let not thine eye bee en-  
 vious, when thou giuest almes, power  
 out thy bread on the burial of the iust, but  
 giue nothing to the wicked. 1. Eccle. 4.  
 vers. 1. 2. 3. 4. 5. 6. By sonne defraude not  
 the poore of his living, and make not the  
 needye eyes to wayte long, make not an  
 hungrye soule sorrowfull, neither bere a  
 man in his necessitie, trouble not the hart  
 that is greued, and deferre not the gift of  
 the needye, refuse not the prayer of one  
 that is in trouble, tourne not a waye thy  
 face from the poore, tourne not thine eyes  
 a side in anger from the poore, & giue him  
 no occasion to speake euill of thee, for if  
 he curse thee in the bitterness of his soule,  
 his prayer shalbe harde, euen hee that  
 made him, shall heare him. Prouer. 28.  
 ver. 27. He that giueth vnto the poore, shal  
 not lacke, but he that hideth his eyes shall  
 haue many curses 1. Timoth. 6. ver. 17. 18  
 xix. Charge them that are ritche in this  
 woꝛlde, that they bee not hie minded, and  
 that they trust not in vncertayne riches,  
 but in the liuing God, which giueth vs a-  
 boundantly all things to inioye, that they  
 do good and be ritche in good woꝛkes, and  
 ready

### Comfortable exhortacions

readie to distribute and communicate, laying  
up in store for them selves, a good foundation  
against the time to come, that they  
maye obtaine eternall life. Math. 5. ver. 7.  
Blessed are the mercifull, for they shall ob-  
taine mercye. Hebr. 6. ver. 10. For God  
is not vnrighteous, that hee shoulde forget  
your worke and labour of loue, whiche  
ye shewed towardes his name, in that yee  
ministered to the Saintes, and yet do mi-  
nister. Hebr. 13. vers. 16. To do good and  
distribute forget not, for with suche Sa-  
crifices God is pleased. 1. Iohn. ver. 17.

Whosoever hath this worlde good, and  
seeth his brother haue neede, and shutteth  
up his compassion from him, howe dwel-  
leth the loue of God in him?

Mathew. 25. vers. 40. *Speaking of the  
worckes of the Faithfull and laste Iudge-  
mente, it is there sayde, Verily I saye  
vnto you, in as muche as ye haue done it  
vnto one of the leaste of these my brethren,  
ye haue done it vnto mee. Leuit. 19. ver. 9.  
When yee reape the harvest of your land,  
ye shall not reape euerye corner of the  
felde, neither shalte thou gather the gay-  
nings of thy harvest, ver. 10. Thou shalte  
not gather the grapes of thy Vineyarde  
cleane,*

ay, cleane, neyther gather eucry grape of thy  
 ou, vineyarde, but thou shalte leaue them for  
 bey the poore & for the stranger, I am the Lord  
 r. 7. your God. Deu. 24. ver. 17. 18. 19. 20. 21. 22  
 ob, Thou shalte not peruerthe the righte of the  
 God straunger, noz of the fatherles, noz take a  
 get widdowes raiment to pledge, but remem  
 che ber that thou wast a seruaunte in Egipte,  
 yee how y lord thy God deliuered thee thence,  
 ni, therefore I commaunde thee to do thys  
 and thing, when thou cutteste downe the har  
 da, uest in the fielde, and thou haste forgotten  
 17. a sheafe in the fielde, thou shalt not go a  
 and gainie to sette it, but it shalbe for the straun  
 eth ger, for the fatherles, and for the widdow,  
 el, that the Lord thy God maie blesse thee in  
 al the woorkes of thy handes. When thou  
 she beatest thy Oliue Tree, thou shalt not go  
 ge- ouer the boughes againe, but it shalbe for  
 ye y stranger, for the fatherles, & for the wid  
 e it ow: when thou gatherest thy vineyarde,  
 re, thou shalte not gather the grapes cleane  
 9. after thee, but they shalbe for the straun  
 d, ger, for the fatherlesse and widdowe, and  
 he remeber that thou wast a seruaunt in the  
 y, land of Egipt, therfore I commaunde thee  
 te to do this thing. Eccle. 12. ver. 1. 2. 3. When  
 de thou wilt do good, knowe to whome thou  
 e, doest

### Comfortable exhortacions

doest it, so shalte thou be thancked for thy be-  
nefitcs, doo good vnto the righteous, and  
thou shalte finde a greate rewarde, though  
not of him, yet of the moste hiest, he can  
not haue god, that continueth in euill, and  
giueth no almes, for the moste high hateth  
the sinners, and hath merce vppon them  
that repent, chap. 17. ver. 20. The almes of  
a man, is as a thing sealed vpon befoze him,  
and he keepeth the good dedes of a man, as  
the apple of the eye, & giueth repentaunce  
to theyr sonnes and daughters.

Luke. chap. vcrs. 33. Sell that ye haue and  
giue almes, make you bagges which way  
not olde, a treasure that cannot faile you  
in heauen, where now these commeth, now  
moe corrupteth.

*¶ Here followeth the second*  
part of the visitacion of the sicke.

**N**Owe Good Brother, or Sister I  
trust you being deliuered from  
the power of Sathan, and redeemed by the  
blood of Iesus Christ, you wil readily and  
willinglye giue eare to suche holse some  
counsel, and comfort as I purpose to reade  
vnto you, being gathered out of Gods  
most holy worde, for all that are bozne of

God



the God, as sayth. S. Iohn, will heare the  
and worde of God, and they are not only con-  
tent to heare it, but also to loue it, that is  
ough to saye, to put it in practise and execution,  
can in the trace of oure liues, for although all  
and other thinges in heauen and earthe shall  
teth haue end, yet the comfortable and swete  
dem word of God, I meane the Gospel of peace  
s of and grace shall neuer ende, nor lose the  
im, effect, and therefore seing that as S. Paule  
as, saythe: By one man which is by Adam,  
ince sinne is entered into the worlde, and by  
and the meanes thereof, death as a dutye for  
way the same, with al other miseries and cala-  
you mities insuing, it is no maruaile that. S.  
no, Paule calleth the life of man a continuall  
battaile. for so long as we remaine in this  
ma bale of myserye, the fleshe fighteth and  
warreth againste the Spirite, and the  
Spirite fighteth againste the fleshe, the  
r deuill and the worlde, which are the most  
om daungerous enemies to oure Soules, and  
the therefore if you will be a victoure, and a  
and conquerour in this battaile, and ouercome  
ma youre spirituall enemies, you muste  
ade arme youre selfe with faith, for as Saint  
oda Iohn saith in the fifth Chapter, This is the  
e of victoꝝye, which ouercommeth the worlde,  
God

C.ii. euen

### Comfortable exhortacions

euē your sayth, whiche is a perswasion,  
and beliefe in mans hart, wherby he knoweth  
that there is a God, & agreeth to all  
truth contayned in Gods worde, beleauing  
it to be truth, moste assuredly trusting  
to obtayne the fauour, and mercye  
of God through Iesus Chyist, and all other  
good thinges contayned in the holye scriptures,  
as firmly beleauing and hoping to be  
a partaker thereof, as he is certayne  
that it is so promised, this is a true, and a  
liuely faith, thus arming your selfe, and  
laying your foundation with a liuely faith  
in Gods mercye by Chyist, be not ashamed  
to proceade & buylde thereon a hartly confession  
and repentance, acknowledge and confesse  
to almighty God frō the bottom of your  
hart, that you are a most greuous & horrible  
offendour, that you were conceived and borne  
in iniquitie, and of nature prompt to all  
wickednesse, hauing in your selfe nothing  
but a lompe of sinne, & iniquitie, not able  
to thinke, much lesse to do any good thing,  
but readye to transgresse Gods moste holye  
will and commaundementes and that for  
so doing you deserue (if God shoulde  
deale with you according to iustice, euerlasting  
death and damp

dampnation both of bodye and soule: Yet if you be græued and offended with your selfe soz that you haue so manye times and wayes offended your mercysfull father, and so condempne your selfe & your owne wickednesse, and appeale to Gods mercy by Christ, and you shall obtayne mercy and forgiveness of all your offences, and although you haue by Gods iustice and your owne folly, deserued eternal death, yet bee not afrayde, noz discouraged, soz Christe Iesus that vnspotted & vndefiled lambe of God became man, and tooke our fleshe on him in the wombe of the virgin Mary, by the vertue & power of the holy ghost, to the end that hee might fulfill all thinges, which were lacking on your parte, and thereby to sanctifie, and cleanse you, he was Iudged to death by Pilate, sustayning vnder him diuers injuries, dispites, and villanies, as if he had bene the vilest abiect and slaue that euer was, thereby to make you, and all mankinde free men, hee was crucified on the crosse being y most spiteful, and reprochfull death that was then vsed soz soz the vilest sorte of malefactours, thereby to deliuer you and all mankinde from the

### Comfortable exhortacions

curse of the lawe, yea he did not sticke to haue his precious bloud to bee shedde, to washe and cleanse you thereby, from all iniquitie, to redēme you from the power of Sathan, and to deliuer you from hell, and euerlasting death. he was buried in the harte of the ycarthe, to signifie that all youre sinnes are Buried with him: He sustained the heauie wrath of God his Father, as appeared by these his wordes, My God, my God, why hast thou forsaken me, he rose from death the third day, thereby to declare, for all our comfortes, that he was a noble victoure, and conquerour, ouer death and hell, after whiche, moste gloriously, he ascended into heaue, where he sitteth on the right hande of God his father, being both our Iudge and aduocate, also where he wil prepare a place for those that truste in him, according as he hath promised, thus is our redemption wrought by Christ, which you and every christian, should constantly, & most assuredly beleue, that these things were done, and suffered for our saluacion, and feare not but that the merite of Christe Iesus, extendeth to you perticularlye, as to all other general-lye, for if you haue faith in him, then you  
are

are a member of his Church, but it is the duty of you, & all his faithfull, so long as breathe doeth last, to Blesse and prayse the name of **G D D**, for receyuing you into the fellowship of the Faithfull, by instructing you with his holye worde, by Spirituallie feeding you with his precious body and blode, an Eternall pledge and remembraunce of his death, and our redemption, to our great comfort, who will rayse vs vp in the laste daye to make vs fellow heyyes of his Kingdome, there to raigne with him for euer.

This thing I trust ye doo moste firmlye beleue: whiche if you do, then neither feare nor doubte to receyue that, which your faith promisseth, for **G D D** is most true of his promise, for heauen, earth & all things therein contayned shal passe, but his worde and promise shall neuer decaye. God made and created you, and all mankinde, his nature is not to make, and then to destroye, hee requireth not the death of a sinner, but willethe rather that he conuerte, and then God is readye to saue and deliuer, perswade your selfe most assuredlye, that in so much as Jesus Christe did take on him oure nature and became be-

### Comfortable exhortacions

rye man, and that he died the most shamefull  
deathe of the crosse, it was to saue and  
redēme you with all, not that he needed  
thereof, being the dēre and onely be-  
loved sonne of God, and therefore whenso-  
euer Sathan the Denill youre enemye,  
goeth abouts to put you in memozye of  
youre sinnes, and to set forth Gods wrath  
for the same, thereby to bring you to des-  
peration, then cal to minde the Death and  
Passion of Christe, and therewith stoppe  
the mouth of that Raging enemye, and  
call to God, saying on this manner. O  
Lorde God, I thy poore and humble crea-  
ture, haue diuers wayes transgressed thy  
most godly will and commaundementes,  
and I confesse that I haue deserued eter-  
nall deathe for the same, yet O Lorde my  
most mercifull Father, Christ Iesus thy  
onely beloved sonne, hath fulfilled what-  
soeuer was lacking on my parte, he was  
obedient in his owne personne, to all thy  
will and heauenly pceptes, and did ful-  
fil the whole lawe, yea he did for my trans-  
gression and disobedience, suffer death in  
his body on the crosse, and so I in him haue  
also obeyed thee, and fulfilled the lawe,  
and therefore O Lorde, in steede of my  
obedi-

obedience I offer to thee, the deathe of thy sonne and my Sauoure Iesus Christe, and by the mérite of the same his deathe, I craue and aske thy fauoure and mercie, thzoughe the same Iesus Christe: To whome with thee and the Holy Ghost, be all honoure and glozpe fo2 euer. Amen.

fo2 we haue a full hope and a sure confidence in God, who if he be on your side you neede not care who is againste you, fo2 his deare Sonne and oure moste mercifull Sauoure, will still assist you, and whensoever his God will is to call you hence, he will receiue and embrace youre soule, fo2 it is witnessed in the scriptures fo2 youre greate comfozte, that all men shall receyue health and euerlasting saluacion, onely by Christe Iesus, who calleth not the righteous (I meane suche as Iustifie them selues.) But sinners to repentaunce, and doth Iustifie them by his grace. Therfoze take a bould and a stout courage in Christ Iesus, who loueth you, and hath purged you from al your sinnes by his bloude, take boulds on the shilde of faith, then fighte couragiously, and valiauntly, agaynst your mortall enemies, lette youre Weapon be the sword



### Comfortable exhortacions

Sworde of the spirite, your armour, the best plate of righteousness, & the helme of saluation, whiche happeneth to you by the blood of that immaculate & vndefiled lambe Iesus Chyffe, who thereby hath reconciled you to God his Father, to whō with the holy ghoſt be all honour and glory. Amen.

### ¶ Addition of comforte or blessing.

**T**he Lorde God blesse thee, and Indue thee with his heavenly grace and consolation, and keepe thee in his saythe and feare: the Lord looke mercifully & cherefully vppon thee, in time of thy necessitye, the Lord in mercye graunt thee his euerlasting peace, and heare I declare and signifie vnto you, by the word of the lord, that if you be truly penitent, and soze for youre sinnes, and haue a constant sayth in Chyff Iesus, being in loue and charitye with all men, that thzough the greate goodnes and mercy of God, at your sinnes & offences are forgiven you, by the death of Chyff, whose death and bloudshedding is the onely satisfaction and propiciation, (not for your sinnes only) but for y sinnes of the whole worlde.

Rowe



**N**owe for asmuch as it

is the duction of all Christians to praye one  
for an other at all times, while breath doth  
last, I shall therefore desire you that are  
present, to pray with this sicke mem-

ber, that it woulde please God to  
strengthen him to the ende,  
with his holy Spirite, for  
whom and all other

in his case let vs

first say as

our sauour Christ hath taught vs.

*Our Father which art in heauen. &c.*

O Lorde in mercye defende this thy humi-  
ble seruaunt, and sende him comfort and  
consolation in thee.

**H**ave mercye vpon mee O God ac-  
cording to thy louing kindenesse: ac-  
cording to the multitude of thy com-  
passions put away mine iniquitie.

Wash mee throughlye from mine  
Iniquitie: and cleanse mee from my  
sinne.

For I knowe mine iniquities: and my  
sinne is euer before mee.

Against

## Comfortable exhortacions

Against thee, against thee onely haue  
I sinned, and done euil in thy sight, that  
thou mayest be iust when thou speakest,  
and pure when thou iudgest.

Beholde I was borne in iniquitie: and  
in sinne hath my mother conceaued mee.

Beholde thou louest truth in the in-  
warde affections: therefore haste thou  
taught mee wisdom in the secret of my  
harte.

Purge mee with Ilope, and I shalbe  
cleane: washe mee, and I shalbe whiter  
then snowe.

Make mee to heare ioy and gladnesse,  
that the bones which thou haste broken,  
maye reioyce.

Hide thy face from my sinnes, and put  
away all mine iniquities.

Create in mee a cleane harte O God:  
and renewe a righte spirite within mee.

Cast mee not away from thy presence:  
and take not thy holy spirite from mee.

Restoze to mee the ioy of thy saluacio:  
and establishe mee with thy free spirite.

Then shall I teache thy wayes vnto  
the wicked: and sinners shalbe conuerted  
vnto thee.

Deliuier mee from blood O God, which  
art,

for the sicke.

29

art the God of my saluacion: & my tongue  
shall sing ioyfully of thy righteousness.

Open thou my lips O Lord: and my  
mouth shall shewe forth thy praise.

For thou desirest no sacrifice, though  
I would giue it: thou delitest not in burnt  
offring.

The sacrifices of GOD, are a contrite  
spirite: a contrite and a broken harte, O  
God thou wilt not despise.

Be fauourable vnto Sion, for thy good  
pleasure, buylde the walles of Ierusa-  
lem.

When shalt thou accept the sacrifices of  
righteousnesse, euen the burnt offering &  
oblation: then shall they offer Calues vpon  
thyne Alter.

Glozy be to the Father. &c.

As it was in the beginning. &c.

The prayer for the sicke to be sayde af-  
ter the reader therof, by such as are  
present with the sicke partie.

O Father of mercy, and God of all con-  
solacion, wee are here gathered and as-  
sembled together in the name of thy son  
Iesus Christ our lord and most mercyfull  
sauiour, presuming in his name to make  
our humble prayers vnto thee, and to call  
for

### Comfortable exhortacions

for thy moſte mercifull ayde , not onelye  
for our owne ſelues, but alſo for this ſicke  
member , thy choſen and elect ſeruaunt,  
who is nowe moſte grieuouſlye afflicted  
with ſickenefſe of his bodye , and diſquie-  
ted in his minde , with feare of death, and  
with the aſſaults of his & our deadly ene-  
mies, whom we confeſſe that thou doeſt  
iuſtly puniſhe & chaſten for his manifolde  
tranſgreſſions, therby to make him both  
to knowe him ſelf, & thy tender affection  
towards him, and alſo to call and cry for  
thy mercy and conſolacion, which mercy  
extendeth towarde all thy creatures , for  
thou art the moſte mightie & omnipotent  
God, & alſo the moſt louing & merciful fa-  
ther to mankind, neuer changing, thy ho-  
ly worde teacheth vs moſt plentyfullye,  
that the whole worlde is filled and reple-  
niſhed with thy mercy , which farre ouer-  
paſſeth thy iuſtice , and all the ſinnes of  
the worlde , wherefore we beſeech thee,  
moſt gentle and louing father , mitigate  
thy heauye diſpleaſure conceaued againſt  
this thy poore creature , haue mercy, pi-  
tye , and compaſſion vppon him , for thy  
ſonne Chriſt Ieſus ſake haue no regarde  
to his Iniquities and diſobedience , but  
rather

rather beholde the death and obedience of thy deare Sonne Iesus Chriſte, who hath done for him that, whiche was lackinge on his parte, and therefore by the merite of his death cleare and acquite him as innocent in thy ſighte, and in this his extremitie, let him ſeele an inwarde taſte of thy mercyes, whiche do ſo plentifully abounde in thee: we neither require his life, nor his death, that, as all other we commit to thy bleſſed will, for thou knoweſt what is beſt for him, and moſt expediente for vs, therefore thy will be done, for if it be thy good will and pleaſure to call him hence, out of this vale of miſerye, moſte happy ſhall it be for him, and no man is able to denye thee.

Further, if it be thy pleaſure to prolong his life, whiche is one of thy greateſte Bleſſinges temporall, hee is bound continuallye to thanke thee, and no man maye reproue thee, for all the worlde is at thy commaundement. And there is none that can doe anye thing withoute thy will and heauely prouidence, we beſeech thee aſſiſt him with thy holye ſpirite, giue him patience & ſure confidence in thee. Defend him from the rage and danger of  
his

Comfortable exhortacions  
his mortall enemye, and kepe him in per-  
petuall peace and safetie through Iesus  
Christ our sauour. Amen.

*Lorde haue mercye vpon him.*

Christ haue mercye vpon him.

*Lorde haue mercye vpon him.*

Our Father which arte in heauen, &c.

*¶ Here endeth the seconde parte, of the  
visitation of the sicke.*

*¶ The thirde parte of the visitacion  
of the sicke.*

**N**OWE good B. or S. Whereas the  
wicked woꝛldlinges flye death, as  
their mortall enemye, if they were well  
advised, and had the true feare of **GOD**,  
they would account him, as he is in deede,  
their great friende, which deliuereth them  
from all miseries and calamities of this  
woꝛlde, and maketh an entrance to euer-  
lasting ioye, but he whose minde is alto-  
gether on this woꝛlde, can not abyde to  
heare speake of death, his remembraunce  
is as bitter vnto them, as woꝛmwood, for  
death putteth the ritche man oute of his  
house and home, & sendeth him packing  
to þe graue, depꝑuuing him of all his woꝛld-  
lye

lye honoure, riches, possession and estimation, which when the worldly man maye possesse and enioye them at his pleasure, he thincketh him self most happy, but contrarywise, if he see that he is like to lose the, he is cleane out of hart, and thincketh himselfe vnhappie, & therefore because death, is he that disposeth man of all thinges in this life, therefore of the worldelings, he is bothe feared and abhorred, & therefore Iesus Sirache in the .41. chap. Death how bitter is the remembrance of thee to a man that liueth at rest in his possessions? Unto a man that hath nothing to bere him, and that hath prosperitie in al thinges, yea vnto him, that yet is able to eate meate, some feare and abhorre death, because of the extremitie of sickenesse, and diseases, which commonly come and happē before death, some hate and abhorre death, because they are not perswaded, what shal become of them after death, all these feares remaine onely in suche as wholly addict them selues, to the pleasures of this life, not caring for godlynes, so that they may haue their pleasure, but suche as feare God, and beleeue in him, are not touched with any one of these feares, but they will saye with

## Comfortable exhortacions

**S**aint Paul, I desire to be louised & to bee  
 with Christ, because they are perswaded  
 y<sup>e</sup> there is nothing in this life, but misery,  
 and that death is a deliuerance from all,  
 and sendeth them to loyes, whiche neuer  
 shall haue ende, and so Christe is the life  
 and death, is the aduantage, so that nothing  
 can make a christian man feare to dye,  
 which is instructed in gods word, where  
 he findeth many comfortes and conso-  
 lacions, which moueth him to cast & shake  
 off the feare of death, for death to the godly  
 is no death, but a deliuerance frō death  
 and an entrance into life, death to them  
 is no paine, but a deliuerance from the  
 same, and all other miseries of this life,  
 and an entrance into al tranquillitie and  
 pleasure, for deathe being overcome by  
 Christ, can neuer keepe any faithfull chris-  
 tian vnder his subiection, but as Christe  
 rose, so shall he rise also, for so sayth Paule,  
 If Christe be risen frō the dead, we shall al-  
 so rise again, & enser into euerlasting life,  
 for now we be mortal, thā we shall be im-  
 mortal, & shall neuer dye, no we subiect to  
 infirmities, sicknesses and many mis-  
 ries, then we shall be deliuered from all,  
 and euerlastingly reioyced, now we are car-  
 nall.



nall, then we shall be spirituall, so that  
 the death of the bodye, is rather a dooze  
 without an entrey to life, then death: yea  
 the scriptures compare it to the sleepe of  
 the bodye, for as a wearye bodye desireth  
 sleepe, so the weakenes of oure nature lo-  
 keth for death, and as the wearye bodye af-  
 ter sleepe is refreshed, so oure bodyes and  
 soules after death shalbe ioyned together,  
 and so shal liue for euer; & therfore death  
 is not so much to be feared, if it be onely  
 considered, not dreadfull but comfortable,  
 no enemye but a frend, no tyrant but a  
 gentle guide, to leade vs to euerlasting life  
 where we shal neuer dye, if we beleeue in  
 Christ, according as oure saviour Christ  
 saith him self, He y beloued in me hath life  
 euerlasting, & I wil raise him frō death to  
 life at the last day, & S. Paule to the Rom.  
 cap. 8. saith, whether we liue or dye, we  
 are the Lordes owne, now if we be the  
 Lordes owne, being dead, it foloweth in co-  
 mon reason, y this death of the bodye can-  
 not onely hurt vs, but much moze it hel-  
 peth us forward to life, & by Christ ioy-  
 neth vs to God, to liue with him for euer,  
 for so saith S. Paul. It is God which hath  
 prepared vs to Immortallitie, and the

### Comfortable exhortacions

same is he whiche hath geuen vs the earnest of the spirite. Therefore good Brother, or Sister, for your parte be of good comfort and feare not death, for whether you liue or dye, you are waranted by Gods word to be the Lordes owne, whiche may sufficiently moue and perswade you, to cast of all feare of death, and to say with the prophete Dauid, yea though I walke through the vale of the shadowe of death, I will feare no euill, thy rod & thy staffe comforte me; for you knowe that so long as you lyue here in the flesh, you are a stranger, and farre from God, you are subiecte to many mishappes, whiche death shall deliuer you from, and because we are certeyne, that we shall once dye, it is but folly to feare it, yea rather if it stand with Gods will we shoulde desire it, specially because it is so profitable for vs, sending vs home to our owne countrey. for as St. Paule saith, we haue here no abiding citie; but we loke for one to come: that wise Periander hath this saying being an heathen man, to wishe to die is an euill prosperitie, and to feare death is more miserie, and that noble Solon sayth thus, then I count our life blessed and

and happy when we haue ended our state  
 and destenie : and Thales hath this noble  
 sentence, it is a torment, that thing to be  
 dyeaded which by no meanes can be auoi-  
 ded, therefore be not afraide to dye, for  
 death is no losse, but a gaine to the godly  
 penitentes, the theefe that hanged vpon the  
 crosse, by death gayned paradise: the pooze  
 Lazar being full of sores, and lining in  
 penurye, and contempt of the woꝛlde, by  
 death gayned deliuerance from all, and  
 life euerlasting in Gods kingdom. Christ  
 Iesus was accounted a slaue & a captiue  
 in this woꝛlde, and by death gained the  
 seate at Gods right hand in heauen, there-  
 fore doe not you feare death, which will be  
 as gaineful to you, as it was eyther to La-  
 zarus, or to the theefe by the death of christ.  
 which is as effectuell to you as to any cre-  
 ature, if you beleue, and in beleuing  
 take a good courage and comfoꝛt, perswa-  
 ding youre selfe, that when you shall de-  
 parte this life, God who is riche in mercy  
 towarde all them that call vpon him,  
 will receyue youre soule into his holy tui-  
 rion, for his sonne Christ Iesus sake, for  
 there is no name giuen vnder heauen to  
 men, by the which we shalbe saued, but

Comfortable exhortacions  
 by the name of Iesus Christ. **W**ho hath  
 done and fulfilled all thinges for you ne-  
 cessarye to saluacion, therefore euer more  
 reioyce in god, and bee stedfast in faith, for  
 Salomon saith in his booke of wisedome,  
 Speaking of a righteous man, though he  
 was sone dead, yet fulfilled he much time,  
 for his soule pleased God, therfore hastened  
 he to take him away fro wickednesse, it is  
 because God hateth vs, that he taketh  
 vs oute of this life, and shorteneth oure  
 dayes, but because he loueth vs, & would  
 haue vs liue for euer. Haue therefore pa-  
 tience in your sickenesse, so shall you pos-  
 sesse youre soule in peace. And the God of  
 al peate and consolacion, giue and graunt  
 you euerlasting health both of bodye and  
 soule, to Christ Iesus, therefore with the  
 Father and the holy Ghost, be all honour  
 and gloire. Amen.

Psal. 56. 57.

**B**E mercifull vnto mee O God, for man  
 would swallowe mee vp: hee fighteth  
 continuallye and bereth me.  
 Mine enemies would swallowe mee  
 vp, for manye fight against mee O thou  
 most high.  
 When I was affrayd I trusted in thee,

I will reioyce in G O D, because of his worde. I truste in God and I will not feare what fleshe can do vnto mee.

Mine owne wordes greue mee dayly, all their thoughtes are against mee to doe mee hurte.

They gather together and keepe them selues close, they marke my steppes, because they lay wayte for my soule.

They thinke they shall escape by iniquitie, O God cast those people downe in thine anger.

Thou haste counted my wandringes: put my teares into thy bottel, are they not in thy register?

When I crie, then mine enemies shall forne backe, this I knowe, because God is with mee.

I will reioyce in G O D because of his worde, in the Lorde will I reioyce, because of his worde.

In God doe I trust, I will not be afrayd what man can do vnto mee.

Thy bowes are vpon mee O God, I will render praises vnto thee.

For thou hast deliuered my soule from death, and also my seefe from falling, that I maye walke before God in the light of the

Comfortable exhortacions

the lining.

Haue mercye vpon me: O God, haue mercye vpon me: for my soule trusteth in thee: and in the shadow of thy winges will I trust till these afflictions ouerpasse.

I will call vnto the most hie God: euen to the God, that performeth his promise towarde me.

He will sende from heauen and saue me from the reproche of him that would swallowe me: God will sende his mercye and his truth.

My soule is among Lions, I lye among the chyldren of men that are set on fire: whose testis are speares and arrowes, and their tongue a sharpe sworde.

Exalte thy selfe O God above the heauens: and let thy glorie be vpon all the earth.

They haue layde a net for my steppes and my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it.

My hart is prepared O God, my harte is prepared, I will sing and giue prayse.

I wake my tongue, awake thill and harpe, I will awake earely.

I wil prayse thee, O God among the  
pro-

for the sicke.

37

people: and I will sing vnto thee among  
the nations.

For thy mercye is great vnto the hea-  
uens: and thy truth vnto the clondes.

Exalte thy selfe O God above the hea-  
uens: and let thy glozve be vpon all the  
earth.

Glozve be to the Father.

As it was in the beginning &c.

O Lord in mercye beholde this thy hum-  
ble seruaunt, and graunt him patience &  
sure confidence in thee.

*Lord haue mercy vpon him.*

Christ haue mercy vpon him.

*Lord haue mercye vpon him.*

Our Father which art in heauen, &c.

¶ This prayer to besayde by the sicke  
party after the reader, which praier  
is already in diuers bookes.

O Lord Iesus, whiche arte the onely  
health of all men liuing, and the euer-  
lasting life of them which dye in faith, I  
wretched sinner giue & submit my selfe  
whollye to thy moste blessed will, and I  
being sure that the thing cannot perishe,  
which is committed to thy mercye, wil-  
linglye now I leaue this fraile and wic-  
ked



Comfutable exhortacions

ked fleshe, in hope of the resurrectiō, which  
in better wyse shall restore it to me a-  
gaine. I beseeche thee moste mercifull  
Lorde Iesus Christ, that thou wilt by thy  
grace, make strong my soule againste all  
temptacions, and that thou wilt couer &  
defende me with the buckler of thy mercy  
against all the assaultes of the deuill, I see  
and knowledg that there is in my selfe  
no helpe of saluacion, but al my cōfidence  
hope and trust is in thy moste mercifull  
goodnesse. I haue no merites nor God  
woorkes whiche I maye alleadge before  
thee, of synnes and euil woorkes alas I see  
a greate heape. But througħ thy mercy I  
trust to be in the number of the to whom  
thou wilt not impute theyr synnes, but  
take and accounte me for righteous and  
iust, & to be the inheritoure of euerlasting  
life. Thou mercifull Lord wast borne for  
my sake, thou diddest suffer both hunger  
and thirst for my sake, thou diddest preach  
and teache, thou diddest fast and praye for  
my sake, thou diddest al good woorkes and  
deedes for my sake, thou sufferdest most  
griuous paines & tormentes for my sake,  
and finallye thou gavest thy moste preci-  
ous body to die, and thy blood to be shed on  
the



the crosse for my sake, nowe most merri-  
full Saviour, let all these thinges profite  
mee, which thou freely hast giuen mee, that  
hast giuen thy selfe for mee, let thy blode  
clense and washe awaye the spottes and  
foulenes of my sinnes, let thy righteouse-  
nes hide and couer mine vnrightheousnes,  
let the merites of thy passion and blode,  
be the satisfaction for my sinnes, geue me  
Lorde thy grace, that my faythe and Sal-  
uacion in thy blode, wauer not in mee,  
but be ever firme and constraunte, that  
the hope of thy mercye, and life euerslas-  
ting, neuer decaye in mee, that charitye  
waue not colde in mee. Finallie that the  
weakenesse of my flesh be not overcome  
with the feare of death, graunte me mer-  
cifull Saviour, that when death hath shut  
vp the eyes of my bodye, yet that the eyes  
of my soule, may still beholde & looke vp-  
pon thee, that when death hath taken a-  
waye the vse of my tounge, yet that my  
harte may crye and saye, O Lorde into  
thy handes, I committe my Soule, Lord  
Jesus receyue my soule vnto thee. Amen.

¶ The addition.

*If The Lorde Iesus and the God of all mercy  
and consolacion, heare thee, and accepte thy  
hum-*

Comfortable exhortacions  
bunble prayers, & graunt thee vwhatsoeuer  
shalbe requisite, and necessarye for thy salua-  
cion, & strengthē thee in true faith, arme thee  
with patience, and defend thee with his ho-  
ly spirite, nowe and euer. Amen.

¶ Here endeth the thirde parte of the  
visitation of the sicke.

¶ The fourthe parte of the  
visitation of the sicke.

**G**OOD Brother or Sister, be of good  
corage and comforte in Christs Je-  
sus, and consider, first that we were  
not bozne and created for this worlde,  
and that we came not hither to tary and  
abide continually, for we were to be banished  
& exiled our owne country, but we were  
created & bozne into this worlde to the end  
that we should every man in his good time  
and according to Gods will, passe into an  
everlasting worlde, where this mortali-  
tye being shaken of, and layde a syde by  
death, we should liue for ever, not in trou-  
ble and affliction, as you see by experience  
we doe here, but in continuall happynesse,  
& felicitie according as the Apostle s. Paule  
saith, This terrestriall mansion of ours  
being

being taken away, wee haue a buylding  
of God, a house not made with handes,  
but eternal in heauē, so; we are here but  
strangers and pilgrimes not hauing any  
abiding citie, but wee looke so; one to  
come. Secondly if y<sup>e</sup> ho;roz of death feare  
& terrefie your weake flesh, witho;w y<sup>e</sup>  
feare of your minde from thence, & cast  
it to him vnto whome we shal all ap;oe  
by death, tourne your face from the sighte  
of death, and beholde the riches of Gods  
great mercye layde vp in sk;e so; you, in  
his sonne Iesus Ch;iste, remember the  
wo;des of Ch;iste, a woman when she  
traneleth hath so;owe because the time of  
her paine is at hande, but when she is de-  
liuered, she so;getteth her payne imme-  
diatly, so; toy that she hath brought forth  
a sonne, so; truely we feare and tremble  
at the remembraunce of death, because  
wee see by experience that oure departing  
is very painefull vnto vs, but when wee  
are past the payne, we shalbe replenished  
with such toy, and consolation, that  
wee woulde not bee here againe, so; to  
inioye the whole wo;ld, with a thousand  
yeres life, so; life is hidde in death, and  
oure Baptisme, signifieth our dying to  
sinne.

## Comfortable exhortacions

sinne as Paul sayth , & no man doth pe-  
 feadly dye to sinne, till he dye in body, wh  
 so euer saith Paule are baptized in Christ  
 they are baptized into his death, and are  
 buried by his death , that like as Christ  
 rose againe from the dead by the glory of  
 the father, so we shall rise with him, we  
 see then that our life is not of this worlde  
 but with Christ being dead to the worlde  
 & to sinne, and our life is hid with Christ  
 in God, where christ which is our life sha  
 appeare, we also shall appeare with him  
 in glory. This you ought most firmly to  
 beleue without doubting, and so much  
 the more because Christ doth confirme it  
 saying, He that beleueth and is baptized  
 shalbe saued, now you are sure that you  
 were baptized in the name of the Father,  
 of the Sonne, & of the holy Ghost, Christ  
 hath promised to bee presente with vs in  
 all our necessities, yea he is present and re-  
 dy to fight for vs against our enemies,  
 sinne, death and the deuill , for God hath  
 giuen all power to his sonne, and as death  
 and all the sinnes of the worlde were not  
 able to preuaile against Christe, but that  
 he ouercame them so also they shal not be  
 able to hurte vs, if we beleue in Christ  
 Iesus,

Jesus, but also by him wee shall attaine  
 euerlasting life, if we abide in Christ, this  
 one thing is required in you & in all men,  
 that you be constant, not doubting Gods  
 euerlasting promises, but most certainly  
 beleue them, and abounde in loue and  
 charitie, whiche God hath shewed to the  
 whole worlde in his sonne Jesus Christe,  
 who for the sinnes of the worlde was nay-  
 led on the Crosse, to the ende that all that  
 beleue in him should not perish, but haue  
 life euerlasting. The aboundaunce of  
 Gods mercy and loue towards vs com-  
 prised in this promise if wee beleue in  
 Christe the Sonne of God wee shall pos-  
 sesse life euerlasting, whiche is the full  
 & perfecte fruition of all ioyes & consol-  
 ation whiche neuer shall haue end. Third,  
 Ipe if the burthen of sinne and iniquitie  
 feare and terrefie you, then presently call  
 to memorie that Christ is made vnto vs,  
 wisdom, righteousness, sanctification,  
 and redemption, let vs remember that  
 Christ was reputed and accounted among  
 thieves, hanging between two thieves on  
 the crosse, that hee was wounded for our  
 wickednesse, that hee did beare and sur-  
 stayne the paine and punishment of ours  
 finnes

### Comfortable exhortacions

sinners in his booke, let vs remember the singuler loue of God towarde vs, that he made him sinne which knewe no sinne, & a sacrifice, & we mighte be made the righteousness of god in him. And that I may speake & vse but fewe wordes, let no feare of sinne & death trouble you, onely haue faith in the righteousness of Christ, who was bozne for vs, who was crucified and rose agayne for vs, & most assuredly perswade youre selfe, that as he hath blotted oute all your sinnes and iniquities by his death, so hee doth also nowe preserve you in his life, if you stedfastly beleue in him, & that you shal not come vnto iudgement, but passe by a short death, into a long and happye life. Fourthlye that the terroure of hell do not trouble you, remember that your health and saluacion, is founded and builded vpon a most strong rocke, which is Christ, to whome euen the gates of hell giue place, and wee are not onely in death, but Christ the sonne of God, God and man is with vs, and then if God bee with vs, what neede wee care who can be against vs, & so; as much as Christ doth open the doore to true life, why should the terrour and feare of death trouble you: let the inferrell

the bell feare death, because hee passeth by  
 death of the body, which is but tempozal,  
 to perpetuall & enerlasting dampnacion.  
 Let him feare death which is not renege-  
 rate of water and the holye Ghoste, let  
 him feare death which knoweth not that  
 Iesus Chzist is his onely saviour and re-  
 demer, let the gloton whereof mencion is  
 made in Lukes Gospel, tremble and feare  
 death, being buried in hell. Let vs chzisti-  
 ans caste away feare, and reioyce with  
 Lazarus, because after this life we shalbe  
 receyured into Abrahams bowsome, a place  
 of greate comfozte, and continuall conse-  
 lation, where we shal enjoy eternal rest  
 and with the fellowship of the faithfull, and we  
 shall gloze and reioyce with a continuall  
 gladnesse with chzist, & the theese to whom  
 Chzist sayd, This day shalt thou be with  
 mee in Paradise, for beholde Chzist Iesus  
 calleth vs vnto him self, saying, Come to  
 mee all ye that labour and are laden, & I  
 will ease you, for this cause his body was  
 broken, and his blode shed, and we there-  
 with spirituallye fed and refreshed, in the  
 holye Sacrament of his supper, an eter-  
 nall pledge of his good will towarde vs,  
 and a remembzaunce of our redemption by  
 his



Comfortable exhortacions  
his death, he feedeth vs that we faint not,  
he hath chosen our bodies to be his dwel-  
ling place, to the ende hee might drive a-  
waye all other wicked ghestes from vs,  
therfoze doubtte of nothing that God hath  
promised, he hath promised life everla-  
sting to the faithfull, hope you to inioye it  
accozding to his promise for Christ is our  
life, accozding as he him selfe saith, I am  
the waye, the truth and the life, who then  
can erre, seeing Christ is the waye: who  
can be deceaued, seeing Christe is the  
truth: and who can eternally die to whom  
Christ is the continuall life? Therfoze be  
not afraide of death, but boldly and cou-  
ragiously in a strong and vnfayned faith  
cry continually, Into thy hands O Lorde  
I commende my soule, for thou hast re-  
deemed mee, thou Lorde of all truth, to  
whom with the father, and the holy gost  
be all glozy and honour for euer. Amen.

*Lorde haue mercy vpon thee.*

*Christ haue mercy vpon thee.*

*Lorde haue mercy vpon thee.*

Our father vvhich art in heauen. &c.  
O Lorde defende thee from thee rage of  
thine enemies, and keepe the in per-  
petuall peace and safetye.



for the sicke

42

**A**nd the hart prayeth for the rivers  
of water: so panteth my soule af-  
ter thee O God. Psalme. 45.

My soule thirsteth for God, yea euen  
for the living God, when shal I come and  
and appeare, befoze the presence of God.

My teares haue bene my meate daye  
and nighte, while they daylye saye vnto  
mee, where is thy God?

When I remembred these things, I pou-  
red out very hart, because I had gon with  
the multitude, and let them into the house  
of God with the voyce of singing & praise  
as a multitude that keepeth a feast.

Why art thou cast down my soule and  
inquiet with in mee? wayte vpon God for  
the Lord will geue him thanks for the helpe  
of his presence.

My God my soule is cast downe with-  
in me because I remember thee, from the  
lande of Iordaine, and Hermonium, and  
from the mount Myzar.

One deepe calleth another by the noise  
of the water spoutes, all thy waues and  
thy floudes are gone ouer mee.

The Lord will graunte his louing kinde-  
nesse in the daye time, and in the nighte  
shall I sing of him, euen a prayer to the

G. ii.

God

Comfortable exhortacions

God of my life.

I will say vnto God which is my rocke  
why haste thou so gotten mee, why go I  
mourning whē the enemy oppresseth mee?

My bones are cut in sunder, while  
mine enemies reproche mee, saying day-  
lye vnto mee, where is thy God? why art  
thou cast downe my soule, & why art thou  
disquieted within mee, waite on God for  
I will yet giue him thanks, he is my pre-  
sent helpe and my God.

Ps. 43.

Judge mee O GOD and defende my  
cause against the vnmercifull people, de-  
liuer me from the deceptfull and wicked  
man.

For thou art the God my strength, why  
hast thou put me away, why go I so mour-  
ning when the enemy oppresseth mee?

Sende thy light and thy truth, let them  
lead mee, let them bring mee to thy helpe  
mountayne, and to thy tabernacles.

Then will I go vnto the alter of God,  
euen vnto the God of my ioye and glad-  
nesse & vpon the harpe will I giue thanks  
vnto thee O God my God.

Why art thou cast downe my soule, &  
why art thou disquieted within mee? waite  
on God, for I will yet giue him thanks,

he

he is my present helpe and my God.

Hear my crye O God, giue eare vnto my prayer, fro the endes of y<sup>e</sup> earth will I cry vnto thee, when my hart is oppressed, bying me on the rocke that is higher then I.

Psalm 61.

For thou haste bene my hope, and a strong tower against the enemye.

I will dwell in thy tabernacle for euer, and my truste shalbe vnder the couering of thy winges.

For thou O Lord hast hard my desires: thou hast giuen an heritage, to those that feare thy name.

Thou shalt giue the king a long life, and his yeres shalbe as many ages.

He shall dwell before God for euer, prepare mercye & faithfulness that they may preserue him.

So will I alwayes sing prayse vnto thy name, in performing dayly my bowes.

Glorie be to the father. &c.

As it was in the beginning. &c.

Let vs praye, you all present saying after mee.

O Lorde Iesus Christ, we doe worshippe thee, we doe call vpon thee, and for the glorie of thy name, and inestimable love towards vs, and towards this thy poore

### Comfortable exhortacions

and humble seruante, we beseeche thee  
loke vppon him with the eyes of thy mer-  
cy, pitie and compassion, as thou biddest  
in mercye behold sinnefull Magdalen, re-  
penting most sorrowfully and earnestlye  
her former wicked life, for we knowe O  
Lorde, that thou desirest not the death of a  
sinner, but rather that he conuerte and  
turne from his wickednes, and so liue with  
thee for euer: giue therefore O mercifull  
Lorde to this sicke creature, a repenting  
and a sorrowfull harte and minde, for his  
greate wickednes and disobedience towar-  
des thee, for without thee O Lorde, he  
can neither repente nor do anye other  
thing acceptable in thy sight, but through  
thee he may do al good thinges, cause him  
O Lorde, first to loue thee aboue all thin-  
ges, because thou hast loued him, and re-  
demmed him from the bondage of sinne, hel  
deathe and the deuill, whome to redeeme  
and all mankind, thou biddest not take  
scoyne, to be conceyued in the wombe of  
the Virgine Marye, there to take oure na-  
ture vppon thee, and in the same oure na-  
ture, didst suffer many troubles, veraci-  
ons and despites for oure sake, geue we  
beseeche thee for thy names sake, vnto this  
sicke

sicke creature, power to become whollye  
thy seruannt, and to lighten his inwards,  
with thy heauenly grace, that he maye of-  
fer vnto thee, that true gold, frankensence  
& myrrre, wherof the naturall golde, fran-  
kensence, & myrrre, which was offered vnto  
to thee in thine Infancie, by y wise men,  
was a figure & shadow offering vnto thee  
the true & perfect Sacrifice of loue & faith  
towards thee, charitie towards his nei-  
ghbour, deuout & hartyp prayers, & a conti-  
nuall mortification of sinfull Adam in his  
mēbers, thou which wast presented in the  
temple, thou which wast receyued of fa-  
ther Simeon, when he sayo, Lordc nowe  
lettest thou thy seruauant depart in peace,  
offer vpon thy self vpon the altar of his hart,  
that therby thou maist not only stave & a-  
pease gods wrath, conceyued against him  
for sinne, but also by the meanes thereof:  
all the wickednes of the fleshe being kil-  
led and mortified, he maye trulye please  
thy eternall father, graunt him to put on  
true humility and obedience, and patient-  
lye to suffer whatsoeuer thy wil be to lay  
vpon him, giue him grace to be thanke-  
full vnto thee in prosperity, and aduersity,  
by thy baptisme, fasting & temptation, D

Comfortable exhortacions

Lozde we beseeche thee be presente with him, to defende him from the assaultes of all his enemies, & from the cruel inuasion of Sathan, that he being guided & defended by thy holye spirite, hee neede neither feare the malice of y<sup>e</sup> world, the rebellion of the sicke, noz yet the power of Sathan, but firmlye fixe his hope and confidence in thee. To whome with the Father and the holye Ghost, be all honour and glozve now and euer. Amen.

The Lord God comfort and assist him, the Lord stretche oute his holye arme to defend him, to the ende and in the ende.

¶ Here endeth the visitacion of the sicke.

¶ *Here followeth a prayer*  
very comfortable and necessary to be saide by offenders at the time of their execution.

O Eternall G D D, my louing and moste mercyfull father, I do here most humblye from the bottom of my harte, euen in the teares of repentance confesse and acknowledge that I  
am

am and haue bene from my birth to this  
howe a most greuous and a most horri-  
ble offendour, in manye wayes breaking  
thy holy lawe and commaundementes.  
But most chiesely & principallye for this  
my offence for þ which I am come now  
to suffer and to receaue the rewarde of  
mine iniquitie, therby to be made a spec-  
tacle and example to other, wherby they  
may be admonished to beware and take  
heede by my follye and fall, in commit-  
ting wherof I confesse mosts penitentlie  
and with the sorowe of my harte for the  
same, that I haue done moste wickedlye  
and vngodlye towarde the, moste con-  
temptuouflye, and most rebelliouslye a-  
gainst my naturall and mercifull prince,  
and moste vnkindelye and vncharita-  
blye towarde my neighbour, to whome  
I shoulde haue done no worse vnto, then  
I would bee done to my selfe, by the whi-  
che my faulte and disobedience, nay even  
by the laste sparke thereof. I acknow-  
ledge that I haue not onelye deserued the  
death of this my bodye, but also that I  
haue thereby deserued, eternallye to be  
dampned bothe in bodye and soule, if thou  
shouldest deale with mee according to ius-  
tice

### Comfortable exhortacions

ffice, & mine iniquity. But yet O mercifull Lord God, I most humblite beseeche thee, by the merites of Iesus Christ, thy deare sonne, and my Lord and mercifull sauoure, to make me one of the number of thy chosen and electe chilozen, for O Lord I knowe and am fully perswaded, to beleue that thy kingdome consisteth not altogether, and also onely of those that neuer offended. For then Christ thy deare Sonne and my sauoure, had shed his most precious blood in vaine, but also many notable sinners, and most hainous offendours, truly repenting and assuredly beleuing to bee saued by the deathe and bloodshedding of Iesus Christ, be also partakers thereof, and that there is moze ioy in heauen, ouer one sinner that repenteth then ouer ninetie and nine iust persons, which neede no repentaunce, for it is recozded in thy holy word, for my great comforte and consolation, that Peter denied his Lord and maister, but yet hartely sorrowing for the same, hee was receyued into grace againe. Dauid comitted mosse horrible adulterye, and damnable murder, but when he cryed penitently to the Lord, Peccauit, he obtained mercy. Mary Mag.



Magdalen was a notorious euil woman,  
being possessed of seven deuils, yet con-  
uerting and repenting, shee was merci-  
fully releiued, the theefe hanging on the  
crosse asked mercye, and obtained a pro-  
mise to be the same daye with Christ in  
paradise, and al these being thus forgiven,  
are nowe Saintes in thy glorious king-  
dome, the remembraunce O Lord of these  
examples of thy mercye towarde those  
offendours, doth put me in greate hope of  
thy mercy towarde me also, and there-  
fore O mercifull God, I most humbly be-  
seech thee, euē with the hartly teares of re-  
pentance, haue a pitifull and a fauorable  
regarde to my humble sute, let me euen  
in the midst of my paine, feele an inward  
taste of thy great mercy towarde mee,  
and I most hartelye thancke thy deuine  
maiestie, for this thy gentle & most mer-  
cifull crosse nowe laide vpon me for my  
sinnes, by the meanes whercof I am cal-  
led to a deepe consideration of my selfe,  
whome before I knew not by forgetting  
thee, O Lord receyue my soule, whiche  
willingly and gladlye I yelde and com-  
mend into thy holy handes. O Lord com-  
fort and refreshe me with thy holy spirite  
in

Comfortable exhortacions  
in this bitter and weary iorney, O Lord  
strengthen and increase my faith, defend  
me in my last breathe, from my mortall  
enemie the deuil, suffer him not to assault  
mee, nor tempt me aboue my strength,  
but giue me grace to continue in him for  
euer. And this I aske for thy sonne  
Christ Iesus sake To whom  
with thee, and the holy  
ghost, be all honour  
and glozve, for  
euer. Amen.

¶ I P S.



Good reader, by perusing ouer this my booke,  
I finde diuers & many faultes escaped in the  
printing, and especially by the negligence of him  
that newe wrote my copie, whereby the sence  
in many places is marred, by adding of some  
wordes, & by leauing out other some, the whiche  
I am very sorry for but I praye thee amende  
them with thy Pen, and make the sence perfect  
as my meaning was, and as mine owne wordes  
be in my owne written Copie.

¶ If the sicke partie delighte  
so haue a continuall reading of Scriptures  
by him, then any of these chapters hereaf-  
ter following noted for that purpose  
maye be read,

In the vvhich chapters is specially contay-  
ned vvhath God commaundeth and vvhath  
he forbiddeth, vvhath vve should do and  
vvhath to auoyde. Gods mercy to the  
penitent, his iustice to the im-  
penitent, the defence of the  
faithfull, and the fall of  
the vnfaith-  
full.

---

*Genesis.*

¶ 18. chapter and 22. 23. chapters.

*Exodus.*

¶ Chapter. 13. 14. 15. 20. 24. 32. 33. 34.

*Leuiticus.*

¶ Cap. 5. 23. 25. 26.

*Numerus.*

Chap. 9. 22. 23. 24.

*Deteronominum.*

Chap. 4. 5. 6. 7. 11. 12. 13. 28. 29. 30. 31. 33.

*Iosua.*

Chapter. 23. 24.

*1. Regum.*

Chap.

Chapter 7. 15.

*Proverb.*

Chapter. 3. 4. 7. 10. 11. 12. 13. 14. 15. 16. 17.  
19. 22. 24. 29.

*Ecclesiast.*

Chapter 5. 7.

*Esaie.*

Chapter. 25. 26. 38. 40. 41. 43. 44. 51. 52.  
53. 54. 55. 57. 64. 65. 66.

*Jeremye.*

Chapter. 3. 4. 9. 14. 17. 31. 33. 35.

*Ezechiel.*

Chapter 16. 18. 33. 36.

*Daniel.*

Chapter. 3. 6. 12.

*Hoseas.*

Chapter. 2. 13.

*Ioel.*

Cap. 2.

*Abacus.*

Chapter. 3.

*Zacharias.*

Chapter. 1.

*Thoby.*

Chapter. 13.

*VVisedome.*

Chapter. 4. 5. 9. 10. 12. 13. 15.

*Ecclesiasticus.*

Cap. 2. 4. 5. 14. 15. 17. 18. 21. 33. 36. 44. 45. 46.

47.48.49.50.51.

*Baruch.*

Chapter.2.3.4.

*The storie of Susanna.*

*The storie of bell and the dragon.*

*Mathewe.*

Chapter.5.6.7.10.13.15.18.20.25.

*Marke.*

Chapter.7.9.

*Luke.*

Chapter.6.10.12.13.15.16.17.18.

*Iohn.*

Chapter.3.4.8.9.12.13.14.15.16.17.

*Acta Apostolorum.*

Chapter.4.5.

*P. Romain.*

Chapter.2.3.4.5.6.7.8.9.10.11.12.

*1. Corinthe.*

Chapter.10.12.13.15.

*2. Corinthe.*

Chapter.6.7.

*Galat.*

Chapter.3.4.6.

*Ephes.*

Chapter.2.4.

*Philip.*

Chapter.3.

*Coloss.*

Chapter.2.3.

*1. Thes.*

1. *Thessal.*  
Chapter. 4. and 5.  
1. *Timoth.*  
Chapter. 2. 6.  
2. *Timoth.*  
Chapter. 2.  
*Hebrewes.*  
Chapter. 1. 2. 3. 4. 6. 10. 11. 12. 13.  
*1a.*  
Chapter. 1. 2. 4.  
1. *Peter.*  
Chapter. 1. 2. 4. 2. *Peter.* cap. 1.  
1. *John.* cap. 1. 2. 3. 4. 5.

FINIS.

---

Imprinted at London, by

VV. VVilliamson: for

John Harrison.

1573.

